[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXVI.—New Series, No. 1560. LONDON: WEDNESDAY, OCT. 13, 1875. Price { WITH SUPPLEMENT } UNSTAMPED.....5d. STAMPED .....5½d.

CONTENTS.

Ecclesiastical Affairs:
Two Presidential Addresses 1021
The Church Congress 1021
Ecclesiastical Notes ... 1022
Liberation Meetings... 1023
Religious and Denominational News..... 1023
Correspondence:
Spiritualism and Spirituality 1024
The Baptist Union Meetings at Plymouth 1024
Congregational Union of England and Wales 1029
Leading Articles:
Summary 1033
The Fugitive Slave Orders of the Admiralty 1033
A Vision of Utopia ... 1034
The Church Congress ... 1036
Foreign Miscellany 1037
Literature:
"Aurora" 1038
"The Land of the Pharaohs" 1038
Ritter's History of Music 1038
The *Fortnightly* and *Contemporary Reviews* 1039
Brought Home 1039
Grace for Grace 1040
The "Expositor" 1040
Life on the Deep 1040
Maggie's Influence ... 1040
The Mildmay Conference, 1875 1040
Gleanings 1040
Advertisements 1041
Supplement:
Culture and Nonconformity 1045
Congregational Total Abstinence Association..... 1047
Church and State on the Continent 1047

Ecclesiastical Affairs.

TWO PRESIDENTIAL ADDRESSES.

The Baptist Union has been holding its customary autumnal session at Plymouth, and the Congregational Union, following hard upon its footsteps, is engaged this week in deliberating on the position, the responsibilities, and the progress of the churches which it represents. Each has been addressed in an inaugural discourse by its own president. A report of these addresses is now before us. Widely differing in the topics they embody—differing so widely, indeed, as to tempt one to characterise them as dealing with the Northern and Southern Poles of Nonconformity, or of the modes of its existence and manifestation in the villages and in the great towns of the kingdom—they are alike admirable for the vivid illustration which they give us of what may be described as the higher forms of sentiment and feeling which, to a large extent, guide the ministrations of religious life outside the pale of the Established Church. In many respects, perhaps in most, the statements of the one and the reflections of the other might equally well have been addressed to either of the denominations in question. The Baptist president would not have needed greatly to alter his discourse if it had been his lot to address a Congregational assembly, nor would the president of the body meeting in London have been judged lacking in the adaptation of his subject if he had delivered it to the conference at Plymouth. The spirit which pervades both the addresses is the same. The intellectual force which imparts to them animation and vigour is equally marked, and the felicitous style in which, in each case, the thoughts are expressed, although very distinct in structural elements, will be recognised as adding a fresh charm to both.

The topics handled by the Rev. Alexander Maclaren, president for the year of the Baptist Union, ranged themselves under two heads, which, however, may be naturally linked into one. Substantially, they may be thus indicated:—"Village Nonconformity, and how it may be sustained." Mr. Maclaren deals with Baptist data, draws his information from Baptist sources, limits his counsels to Baptist churches, and discerns dangers as they specially affect the members of the Baptist denomination. We have no fault to find with him for doing so. As long as the two denominations deem it worth while to keep up separate organisations, the accounts given of their condition and progress respectively must needs be limited to denominational facts. But we are bound to say that, for the most part, the facts cited by Mr. Maclaren in illustration of the wants and difficulties, infirmities and perils, of Baptist churches in our villages, differ little, if anything, from those which distinguish other Nonconforming bodies in the like case. They are all of them doing spiritual work under great disadvantages. They are most of them too ready by far to split up into small and inefficient organisations. They weaken their machinery by their multifarious and needless divisions. The Church Establishment presses severely upon them in almost every rural parish in which they prosecute their religious enterprise. But for the sturdiness of soul that Nonconformity presupposes, they would in such places have been stamped out long since. It is hardly to be wondered at if their ministers are ill paid, and it were much to be desired that lay agency in the pastoral work should be much more freely resorted to. Mr. Maclaren deserves the cordial thanks of both the Baptist and Independent denominations for the courage and vigour with which he has handled his selected theme, and we cannot but hope that the practical suggestions he has thrown out may guide the future movements of many religious communities, not identified with the body of which he is so bright an ornament.

The address delivered in the City Temple by the Rev. Alexander Thomson, M.A., the Chairman of the Congregational Union, related to quite a different topic. It took up the question comprised in the words "Culture and Nonconformity," which seems to have been suggested by certain criticisms of the *Times* and the *Spectator* upon the breakfast held in the Memorial Hall in connection with the presentation of portraits to Mr. Morley, M.P., and Mr. Remington Mills. The drift of their remarks was to the effect that "life has a lighter as well as a more serious side." It has pleasures as well as duties, and it admits of graces and ornaments as well as of more solid and more important appendages." Dissenters were therefore counselled to "lay aside their cumbrous armour, and to think and care less about Church disestablishment"—in a word, to come into somewhat clearer association with polite society and with the culture which should distinguish it. Well, Mr. Thomson agrees with Mr. Matthew Arnold in his definition of what culture really means. It is, says the latter, "the pursuit of our total perfection, by means of getting to know in all the matters which most concern us, the best which has been said and thought in the world, and through this knowledge turning a stream of fresh and free thought upon our stark notions and habits." Dissenters have been singled out for reproof for having "developed one side of their humanity at the expense of all others," and for that "self-willed separation from the Establishment, which cut them off from the national life, and left them, in holes and corners, to worship blindly some stock notion or fetish of their own." The reproof is utterly ungenerous, and not nearly so urgently needed as the reprover would have the world to think. For two centuries we were *excluded* from the national seats of learning. We are still excluded from posts of instruction in the public grammar-schools. It was for long the evident policy of the ruling party to reduce Nonconformists to a state of intellectual poverty and serfdom. It shows some zeal for culture, Mr. Thomson says, that we should have established and sustained, without any aid of public resources, our own colleges in tolerable efficiency. Our views are not so narrow as they are taken to be. We have accepted light from whatever quarter it may have shone. We can bear to look at things as they are. On the other hand because the Church of England is established, therefore it dreads change. It cannot adapt itself, says Mr. Thomson, to the times; it must dwell in decencies for ever; for it is ruled, not by the best minds of its own nurturing, but by worldly politicians for the ends of the State. The subject is pursued with remarkable point, and sparkles from beginning to end with wit. Want of space precludes our attempting any analysis of this paper—but we commend the full abstract we have given of it in our supplement to the careful perusal of our readers. They need not be alarmed at what, at first sight, may seem its length, for they will not be called upon to struggle against prolixity. It will refresh them as a walk on a fine dewy morning at autumntide. Nearly every sentence will charm them, and surely it is not too much to hope that there are many members of polite society who will be constrained by it to admit that there are other phases of culture besides those represented as all-important by the *Times* and the *Spectator*, and that even in regard to those the disestablishment of the Church will do no harm, but probably much good.

THE CHURCH CONGRESS.

The Church Congress at Stoke was less numerously attended than in previous years, a fact which may no doubt be accounted for by popular prejudices in regard to the atmosphere and scenery of Dr. Kenealy's borough. On the other hand, admirers of the institution congratulate themselves that the proceedings were, if somewhat tamer, at least more peaceable than usual. For our own part we gladly believe that these gatherings are helping to train Episcopalians in the art of self-government, and so preparing them for the inevitable future. In this sense the *Times* is no doubt right in the complacent remark that "we are now nearer a solution of some of our ecclesiastical difficulties than we were a few years ago." But with the one single exception of "funeral reform," on which some timely and sensible suggestions were made, we fear there was not much practical progress last week. The other subjects most prominently discussed were the range of Anglican communion, religious education, lay agency, Church work for women, and revivalism.

It is only natural that an insular Church which disdains the communion of Nonconforming Christians at home, while it is itself repudiated by almost all Christians abroad, should feel somewhat painfully the incongruity that exists between its proud boast of Catholicity on the one hand, and its practical isolation on the other. Under these circumstances it seems that the best thing that can be done is to strengthen the bonds of union between the Church at home and her offspring in the colonies. But in practice it is found very difficult indeed to keep up communion between an established church and unestablished or disestablished churches. Reforms which commend themselves to the latter are abhorrent to the former. This has been strikingly illustrated in the recent history of Protestant Episcopalianism in Ireland. And the Rev. Lord Plunkett had to confess that "the tie of sympathy had been strained to the

ORIGINAL
DEFECTIVE

utmost in consequence of the supposition by many English Churchmen that the Irish Convention was departing from the ancient symbols of the faith." This supposition he declared to be utterly erroneous. But Mr. Beresford Hope appeared to be of a different opinion, and intimated pretty clearly that if the brethren in Ireland did not "stand up and show that they held openly the faith of Christ as expressed in the unmutilated word of the three creeds," they richly deserved excommunication. As to the churches in the colonies, the Bishop of Edinburgh showed that they have been constituted under an entire mistake. "It was imagined that each new diocese was an integral part of the Church of England, subject to its laws in all church matters." The letters patent granted to colonial bishops proceeded on this assumption; which, however, was wholly delusive. "It is impossible," said the bishop, "to determine the meaning in law of a Church of England out of England, and certainly Holy Scripture does not help us to understand that which is inconsistent with all its representation of the Church." The consequence of this mistake was that the synods necessary for Church government were never organised. Some are of opinion that the evil can only be repaired by obtaining from the colonial legislatures legal authority for synodical action. But against this notion the bishop protested with a shudder like that of a burnt child at a proposal to play with fire. Such a course, he maintained, would "hamper the freedom of Church action, making the system rigid and incapable of modification except at the will of a legislature perhaps hostile or jealous, almost certainly indifferent." The speaker had also several other reasons to give against so hateful a proposition, all of them strikingly similar to arguments which have appeared at various times in these columns; and as he capped the whole by an allusion to the advantages enjoyed by the Anglicans in the United States, surely the thought must have struck many hearers that reasons so excellent have some application at home. Curiously enough, a strain of thought tending in the same direction was clearly evinced at the Staffordshire branch of the English Church Union, which, doubtless for the enlightenment of the Congress, took the opportunity of holding a meeting on Thursday evening. There the increase of the episcopate was made the principal topic, and almost stronger language than we should dare to use was spoken about the *congé d'élire;* while at the same time the relief of bishops from attendance in the House of Lords was very emphatically demanded.

Less encouraging than such manifestations of advancing opinion was the tendency to entangle the most excellent propositions for religious work with the forms of a sacerdotal reaction. The devoted labour of women is without doubt most valuable to all sections of the Church. But it is painful to find the subject hampered with proposals for old-world revivals of deaconesses and sisterhoods. The latter seemed to find most favour, and for obvious reasons. They are more amenable to the clergy, and more independent of bishops. A special class of travelling preachers was advocated, and with good ground; for of the preacher it must be said, as of the poet, "*nascitur, non fit.*" It seems a pity that a necessarily limited class should not be made as widely available as possible. But to meet the mood of the Church Congress the class must be made an "order," and the order must have its rule, and its houses, indistinguishable from monasteries. It is pleasing to hear an assembly of so largely a clerical character acknowledge the value of "lay agency," and even maintain the right of every Christian to preach the Gospel which has blessed himself. But when we hear of "guilds," and humble subordination to the clergy, and careful reservation of certain parts of the Church Service from "lay" intrusion, we feel how impossible it is that sacerdotalism can adopt any new means of usefulness without leavening them with the germs of inevitable mischiefs for the future. The worst exhibition, however, of this inveterate sacerdotalism was given on Friday in the discussion on "Revival movements and the desire they produce for private counsel and guidance." The last words are of course only a periphrasis for "confession." The usual false analogies and disingenuous perversions of natural relations were indulged in. The Bishop of Lichfield professed himself greatly impressed with "a special provision for private counsel in the order of nature." He appealed to any mother present whether if a child showed a disposition to open his heart to her she would refuse him that parental guidance which might be the turning point in his life." From this intercourse of mother and child it seems a long way to auricular confession and priestly absolution. But the distance was easily traversed by the congress. "Inquiry rooms," "personal ministry of guidance and counsel," interviews with the minister, questions as to state of mind and its causes—such were the stepping stones. And when to these were added the indisputable fact that the Church of England does profess to give to her clergy the power of absolution, the establishment of sacramental confession seemed to no small number among the assembly both natural and desirable. A clergyman declared it to be the means of religious revival. A physician for some mysterious reasons advocated it "on medical grounds alone." There was some little discord produced by these hardy assertions of a principle once hateful to Englishmen. But on the whole the recent congress gave formidable proof of the progress of sacerdotalism.

ECCLESIASTICAL NOTES.

Scarcely were our "Notes" concerning the distress of the clergy in relation to the Burials Bill in type last week than the report of the Oxford Diocesan Conference was published. The Bishop of Oxford referred to this question in a very straightforward and candid manner in his opening address. He said it was their duty to consider not only themselves as Churchmen, but "to try to enter fully into the difficulties and wants of others." And, added his lordship, "The lamentable results which had followed the intolerant prosecution of ecclesiastical claims in Canada might well teach us that we should not insist needlessly or without strong necessity upon claims which might cause pain and distress to others." This is wise language, which, if bishops were more frequently to use, they might do much to mitigate the bitterness of a necessary controversy.

The burials question was the first subject discussed at this conference. It was presented in various ways—all with a view of arriving at some practical, if not final, settlement of it. One resolution simply stated it called for "the serious consideration of Churchmen;" a second, which we will quote in full:—

That it is expedient that Churchmen should discontinue their opposition to the amendment of the Law of Burial, proposed in the bills for that purpose lately introduced into Parliament, and that resistance to the just and reasonable claims of Nonconformists endangers the position of the Established Church more than the efforts of Nonconformists to effect its disestablishment.

A third resolution was in opposition to this, and, singularly enough, stood in the name of a layman. It was against any alteration whatever in the present law. A fourth resolution was in favour of founding separate burial grounds for those who objected to the service of the Church; while a fifth proposed to recognise "reasonable concessions to the claims of Nonconformists"; but stated that it was "impossible for the Church to assent to the performance of any religious service in her churchyards by any but ordained clergymen of the Church of England," and therefore that the local authorities should provide separate cemeteries for others.

The discussion upon these various proposals was an extremely interesting one. The mover of the first resolution—Mr. Bowles—said that the question was fast ripening for decision. Archdeacon Potts also supported this, and recognised the fact that Dissenters had a grievance, and wished to indicate sympathy with them; but not with those who "had ulterior objects." The Rev. C. J. Fletcher had come to the conclusion that Dissenters were "two-fifths of the population." He presented their case with great force. He said that—

Burial Bills did not seek to create a statutory right, but to do away with a statutory limitation of a common law right. The claim was just because it was a legitimate application of the principle of freedom of worship, and also of the rule of doing as we would be done by. The limitation operated as a practical grievance, because Nonconformists were two-fifths of the population. In answer to objectors he said the claim made was reasonable, while a claim to the churches would be unreasonable, and by granting one we should be stronger to resist the other. Apprehended disorder in churchyards was imaginary; there had been no disorders in mixed burial grounds, and no attempt to abuse them for political purposes; but the present position of churchyards led to disorder.

Finally, said Mr. Fletcher, the growth of feeling had been such that "compromise did not seem possible."

One by one the above proposals were discussed, and there was an evident endeavour in the discussion, which was conducted with great calmness and a singular capacity for looking all round the question, to strike out something like a reasonable settlement. Mr. Walter, M.P., made in some respects a more conservative speech than we should have expected from him, declaring himself incapable of recognising the grievance of Dissenters, or their objection to "the beautiful Burial Service" of the Church of England. At the same time Mr. Walter, looking at the question as a practical one, advocated the right of Nonconformists to a service of their own in the churchyards, and expressed his conviction that no religious man could be shocked by them, and towards the conclusion of his speech spoke heartily for equal interment, going so far as to say that, if necessary, he would make the churchyard a public cemetery. Mr. Walter's speech appears to have had no little influence; but, when the proposals were put to a vote, that for the recognition of equal rights to Dissenters was rejected by a large majority, at the same time that against any change was rejected by 166 to 95. Finally, a resolution was carried in favour of the possession of separate burial grounds, for the reason that the Church has a right to have her churchyards secured against the intrusion of any service other than her own—a resolution which will not aid in the settlement of the question. For which, we candidly say, we are sorry. The case of the Dissenters is not likely to be put with greater force, or with better authority, at any Church meeting than it was put at this Diocesan Conference. It was listened to with respect, and, with some, if even a partial, sympathy. Therefore, we have given the space to it that we have in this "Note." The result is to be deplored, for we would always rather, in carrying a just and necessary measure, have with us the sympathies of Churchmen themselves. We try to secure them; to our regret we do not succeed in our endeavours to the extent that we could wish.

A word more before we leave this subject. We gather from the *John Bull*, which is generally a good authority upon such subjects, and not apt to take mere gossip for authentic information, that a Minister of the Crown has conveyed his opinion of the importance of Churchmen expressing their wishes upon this subject, and "at once." Whence we gather that there may be a Burials Bill brought in by other than private members next session. Our friends will not be slow to take the hint conveyed in this information. At this juncture it is peculiarly gratifying to find that the Congregational Union has passed a resolution on the subject which clearly and firmly describes the only just basis on which it ought to be settled by the legislature.

Mr. Leatham's speech at Huddersfield has scarcely attracted the attention which it deserved. The hon. gentleman, it will be remembered, expressed his belief that Mr. Gladstone would soon resume the leadership of the Liberal party. In connection with this he said that the time was approaching when the disestablishment of the Church of England could not any longer be postponed, and that six months' experience of the "persecution hunters" will make Mr. Gladstone despair of the Establishment. The *Manchester Examiner* has devoted an extremely sensible leader to this subject. It concludes as follows:—

By moving along the lines indicated by Mr. Leatham, though we may have no reason to hope that a victory is near at hand, we wage at all events an honest warfare, and retain our principles. Whether disestablishment is so near at hand as he conjectures we will not undertake to say, but it would be utter blindness not to recognise in it a question which State and ecclesiastical politics combine to press upon our attention. The present position of the Establishment as a threatened institution is an insurmountable barrier in the way of free and healthy political action. Liberalism is everywhere held in check by the fears of the clergy, and the influence they and a host of questionable allies are able to bring to bear against us. Liberal Churchmen are at as great a discount in the Church of England as Liberal Catholics in the Church of Rome, and a candidate in all respects so unexceptionable from an ecclesiastical point of view as Mr. Hibbert, a sincere and devoted member of the Church, and not in favour of disestablishment, is hurled aside with as little ceremony as the fiercest political Dissenter. No professions, however plausible and however sincere, can abate the remorseless antipathy which Church interests foster against everything which does not bear the Tory brand. Hence, if the Liberal party is to triumph, the Church as a political Establishment must go. The antagonism is irreconcilable, and nothing is or can be gained by acting as if it were otherwise.

In some such manner as this will the Liberal party have to be trained to look at this question, and at their own position and prospects.

It is satisfactory to find that the current of opinion as expressed at the recent Church Congress in regard to the state of religion at the Universities is being confirmed. Freedom has conduced—as of course it would—not to increased infidelity, but to increased faith. The absurd restrictions and supports for the advantage of religion are withdrawn, and behold it is found that religion does better without than it did with them. This, of course, as we knew, must be the case; we wonder whether it will assist to open the eyes of some Churchmen? Whether or not, the fact is, as

broadly and pertinently stated in the *Daily News*:—

The abolition of tests has really been of the greatest service to genuine religion in the universities, because it has made religion cease to be an affair of heartless routine. Indeed, to put the matter shortly, every form of religious life at the universities has been benefited by being stripped of the character of routine. It would be easy to show from many signs that recent liberal measures have given an immense stimulus to every form of religious life in the universities.

We read in the *Manchester Guardian* of the annual meeting of the Manchester district council of the Liberation Society. A good and thoroughly encouraging report was made by the secretary, Mr. J. F. Alexander, in which we are glad to read of "signs of awakening interest," and of the judicious approximation of the Liberal party to anti-State Churchism—let us use the good old phrase once more. The Manchester Council has been very active, and it has planned good work for the forthcoming session. Mr. Hugh Mason is president for the coming year.

LIBERATION MEETINGS.

CAMPAIGN IN ESSEX.

During the past week, Mr. J. Fisher, the Organising Agent of the Liberation Society, has paid a visit to Essex, where he has delivered a course of lectures. The friends of disestablishment have attended in large numbers, and have shown an amount of interest quite unexpected in a county where so little aggressive work has been done. Many Churchmen have been present, and not a few of them have been constrained to admit that disestablishment might not be such a bad thing after all. During the greater part of the week, the lecturer was followed by an accredited agent of the Church Defence Association, whose opposition materially added to the interest of the meetings.

Woodham Ferris.—Mr. Fisher lectured here on Tuesday night on "The Union of Church and State injurious to both." The audience, which filled the room, was largely composed of the principal farmers of the neighbourhood, several of whom are Churchmen. James Youngman, Esq. occupied the chair. The lecturer's remarks were listened to with great attention. The Rev. R. Ward and Messrs. T. Main, H. Pertwee, and T. Pitts addressed the meeting, urging the importance of similar lectures being given throughout the agricultural districts. There was no opposition, and resolutions approving the objects of the Liberation Society, and thanking the lecturer, were passed unanimously.

Chelmsford.—Mr. Fisher lectured here on Tuesday night in the Hall of the Literary Institute to a large audience: his subject being, "The Established Church a Failure." Joseph Gripper, Esq., was voted into the chair, and the platform was crowded with the leading gentlemen of the neighbourhood. At the close of the lecture, which was listened to throughout with the greatest interest, Mr. E. B. Reed of London, an agent of the Church Defence Association, came forward to oppose, supported by three of the local clergy. At the request of the lecturer double time was allowed Mr. Reed, but as this was deemed insufficient he was permitted to speak without restriction. Avoiding the main line of argument, Mr. Reed proceeded to criticise at length some of the lecturer's incidental remarks; and, as he was respectful and fair, he was listened to without interruption. A curate and a Scripture-reader were less fortunate. The former had to be twice called to order for wandering from the question, and the latter was stopped for indulging in personalities. After a few remarks by Mr. J. Copeland, the lecturer replied to his opponents in a speech, which, judging from the applause of the meeting, was most convincing. Hearty votes of thanks, moved and seconded by Mr. J. Reeve and Rev. Mr. Stow, brought the meeting to a close. The local press has given very lengthy reports of the proceedings.

Southend.—On Wednesday evening Mr. Fisher lectured in the new Public Hall to a large and enthusiastic audience. Charles Palmer, Esq., occupied the chair, and Mr. Reed again opposed. Half-an-hour was allowed to the opposition, after which Mr. Fisher replied. The discussion was conducted with perfect temper, and very much to the advantage of the promoters of the meeting. A resolution endorsing the views expressed in the lecture was moved by the Rev. J. Williams, of Southend, and seconded by the Rev. Josiah Bull, late of Newport Pagnell, and carried by an overwhelming majority.

Southminster.—Mr. Fisher lectured here on Thursday night in the Congregational schoolroom. The room was crowded. The Rev. J. Wade occupied the chair. After the lecture Mr. Reed again put in an appearance, and though he had not half a dozen supporters in the room he was listened to attentively for half-an-hour. The reply was crushing, the lecturer conclusively dealing with every point raised by his opponent. The concluding resolutions were carried unanimously.

Maldon.—The crowning meeting of the series was held here on Friday night in the large Public Hall, which was crowded to the doors, very many standing. A. G. Sadd, Esq., occupied the chair, and he was supported on the platform by most of the principal ministers and laymen of the town. Here the upholders of the Establishment were in force—the Conservative Association having been called together to support their champion. The Liberals, however, outnumbered them two to one. Mr. Fisher undertook to prove that disestablishment would be a blessing both to the Church and the nation. He was listened to with the greatest attention, every point being readily perceived and loudly applauded. Mr. Reed was again attentively heard. He was respectful and fair throughout. While carefully avoiding the main argument, he made the best of incidental matters. The lecturer's reply left nothing to be desired. A resolution affirming the proposition advanced by the lecturer was carried by a large majority.

The placards and tracts of the Liberation Society have been freely used in all the towns visited, and have been well received. On all sides other lectures are asked for. Mr. Reed's opposition, which has for the most part been able and always gentlemanly, has given zest to the proceedings, and served admirably to bring out the strong points against the Establishment.

The arrangements of these meetings have been made by Mr. J. W. Cottle, the Liberation Society's newly-appointed agent for Essex.

MR. GORDON IN LEICESTERSHIRE AGAIN.

Ashby-de-la-Zouch.—Mr. Gordon commenced another week's work in Leicestershire at Ashby on Tuesday last. Mr. Gordon had not previously fulfilled his promise of a second visit, as there were some negotiations for a debate; but, these having fallen through by the withdrawal of Mr. Gordon's opponent, arrangements were made for this second lecture. The Town Hall was this time positively refused, and, no other place being available, and the days getting short, it was necessary to meet in the open air, and that at four o'clock. It was a very bad hour, yet there was no help for it, and a very considerable audience gathered together, and resolved themselves into a sort of indignation meeting. Mr. Gordon's address was well received, and the Revs. Messrs. Hipwood and Hardie followed.

Market Harborough.—Good, though one-sided, meeting here next night in the new hall, the Rev. Mr. Cox in the chair. Hearty thanks to Mr. Gordon for his examination of certain State-Church pleas, and enthusiastic pledge of the meeting to the society's work.

Loughborough.—On Wednesday evening Mr. Gordon was at Loughborough (Victoria Hall), and a lively night it was. Not only was the Rev. Dr. Thornton, organising secretary of the London Church Defence Association, down, but Mr. Snape, editor of the *Peterborough Standard*, was present, and these gentlemen were supported by a large body of the local clergy, including the rector of Loughborough, the Archdeacon of Leicester, and a proportionate number of Church laymen. There was a large general attendance, and, altogether, a splendid atmosphere of life and interest, and a capital opportunity for seed-sowing. Mr. Dowling, of Leicester, presided, and Mr. Gordon flung himself into his subject with all his heart, and, on the whole, was well heard. Then followed the two gentlemen above named, and Mr. Gordon's replies—to the great relish of the meeting. Hearty vote to chair, and cheers for the lecturer.

Whetstone, near Leicester.—Next evening Mr. Gordon was in the Independent Chapel, Whetstone, Mr. Preston, of Leicester, presiding. The place was quite crowded, and every manifestation of interest. Mr. Amos, of Leicester, and friends, were once more in attendance, and a spirited controversy took place, likely at one time to be rather general, instead of confined to the platform, but all went well at last, amidst a volley of votes of thanks. Great good humour. "Come again!" the cry, as elsewhere.

This week Mr. Gordon has a two nights' controversy (of long arrangement) in the old town of Selly, famous for its abbey church. The Rev. Canon Harper, the vicar, is his antagonist there. Mr. Serjeant Wheeler is to be down to preside on the vicar's behalf. Mr. Dudding, of Boston Spa, Tadcaster, presides for Mr. Gordon, and a very earnest and respectable controversy is expected. Great interest in the district.

LINCOLNSHIRE.

Laceby, near Grimsby.—A large and important meeting was held in this village on Monday evening, October 4, Mr. Keal in the chair. The Rev. J. H. Lummis lectured on "The Spread of Ritualism—its Reasons and its Remedies," and was heard with much interest and attention. A good commencement to the season's campaign in Lincolnshire.

Horncastle.—More than usual interest was attached to a lecture delivered on "Ritualism" by the Rev. J. H. Lummis on Wednesday evening, October 6, by reason of the unusual and unscrupulous endeavours made by the Establishment party to defeat the objects of the meeting, if not to prevent the meeting altogether. Our bills were sedulously collected from shop to shop by certain "ladies," acting, no doubt, under instructions, and reports were actively put into circulation that there would be "no meeting." Everything, indeed, in the way of opposition, excepting manly argument and straightforward controversy, was attempted. Nevertheless, an exceedingly good audience was attained, and a most hearty reception was given to the lecture. T. D. Briggs, Esq., occupied the chair. Our placards and tracts are doing good service here, and more lectures are called for.

Wareham-le-Fen.—This large and populous village was again the scene of an enthusiastic meeting on Thursday evening, Oct. 7, when the Rev. J. H. Lummis lectured in the Baptist Chapel on Mr. Gladstone's recent question, "Is the Church of England worth preserving?" Mr. Compton presided. The chapel was crowded, and many were obliged to stand outside.

MEETINGS IN THE NORTH.

Three further lectures have been given this week by the Rev. J. Martin—at the chapel, Dudley Colliery; the Colliery School-room, Bebside; and at the chapel schoolroom, Willington Quay, the subjects of the lectures at these places respectively being, "What is National Religion"? and "Finances of the Established Church." The lecturer addressed himself to these questions with great fervour, which was shared by the audiences, and expressed by them in appropriate speeches and in resolutions approving the objects of the Liberation Society. Much information was also conveyed in a printed form by the delivery in the meetings and houses in the villages of the society's leaflets and pamphlet publications.

Reports of four meetings in addition to the above have miscarried.

Messrs. Dale and Rogers will commence the series of special addresses which they have engaged to deliver for the Liberation Society, at a public meeting to be held in St. George's Hall, Bradford, on Thursday, the 21st October, when a large attendance is expected. They are to appear at Liverpool on Tuesday, the 26th October, and at Leeds on the 16th, and Manchester on the 23rd November. We understand that applications for their services have been received from several other towns; but, as four nights only remain to be filled up, disappointment will in some cases be unavoidable. It is, however, likely that they will address audiences at Newcastle-on-Tyne, and in a midland counties town, and visit Bristol early next year.

Mr. Gladstone and the Church of Rome.—A crowded public meeting in relation to the present attitude of the Papacy was held in the City Hall, Glasgow, on Tuesday night, the Earl of Galloway presiding. Resolutions were passed declaring that the Vatican Decrees claiming supreme power removed the Papacy from the domain of mere religion and called for resistance; that the Papacy is the most perfect system of tyranny; and that the reappearance of the Papal system in Britain demands the attention of every friend of liberty. Sir Thomas Chambers, Mr. C. Newdegate, Sir W. Anstruther, Mr. George Anderson, Mr. Archibald Orr-Ewing, M.P.s, the Rev. Sir Henry Moncreiff, and others, spoke. A letter of apology was received from Mr. Gladstone, in which he says:—

I cannot but view with satisfaction every indication, especially in a centre so important as Glasgow, that the public mind is awakened to the gravity of the question raised by the recent and present action of the Papal Court, sustained as it is, unhappily, by the vast majority of the Roman Catholic clergy, and acquiesced in by the great bulk of the laity of the communion. I would still cherish the hope, notwithstanding that apparent acquiescence, that the feelings of large numbers of Roman Catholics may be adequately stirred in relation to proceedings of which they cannot but disapprove, and I shall rejoice if the temperate but truthful representation at your meeting shall have an influence in arousing their attention to the just claims of their fellow-citizens upon them.

Religious and Denominational News.

The Rev. Brewin Grant, the new vicar of St. Paul's, Bethnal Green, read himself in on Sunday last.

Mr. Frederick Walker Clarke, B.A., of New College, London, has accepted the pastorate of the church assembling in Zion Chapel, Frome.

Wigan.—The Rev. H. J. Senior has resigned the pastorate of Hope Chapel, Wigan, on account of ill-health. In March last the congregation relieved the rev. gentlemen from his duties for six months, but at its expiration not having received the benefit hoped for, and being advised that a residence some distance removed from a colliery and manufacturing district was indispensable to the maintenance of his health, he has felt it his duty to take the step indicated above.

Huddersfield.—The Rev. J. P. Wilson was publicly recognised on Thursday, Sept. 30, as the pastor of the Hillhouse Congregational Church, Huddersfield. The Rev. R. Skinner occupied the chair, and Mr. W. M. Jackson made a statement on behalf of the church, and the Rev. J. P. Wilson spoke of the object of his ministry. The Revs. Dr. Fraser, Professor Shearer, R. Bruce, M.A., J. Tonge, and A. Holiday, and Messrs. C. H. Jones and Butcher subsequently addressed the meeting, which was of a most interesting character.

Hull.—The foundation-stone of a new church was laid on the Hessle-road, Hull, on the 30th ult., by Mr. W. Irving, J.P., one of the oldest members of the Congregational body in Hull. The new church is to be built to meet the requirements of the rapidly-increasing district near the docks. It is designed in the geometrical style of Gothic architecture, and is to seat 850 persons. The Rev. Dr. Allon delivered an address on the occasion. The Revs. W. M. Statham, J. Sibree, H. T. Rob-

johns, and Dr. Fraser, also took part in the proceedings. A meeting was held in the evening at Wycliffe Chapel, Hull, Mr. C. H. Wilson, M.P., presiding.

Malvern.—The memorial stone of the new Congregational Church in Cowley-road, Malvern, was laid, on the 29th ult., by Mr. T. R. Hill, M.P., in the presence of a numerous company. The Rev. J. G. Rogers, of Clapham, delivered an address on the occasion, and took part in the evening meeting. The total cost of the building is calculated at 5,000*l.*, of which about 3,400*l.* had been subscribed. This included 600*l.* from the English Chapel Building Society, and 500*l.* from Mr. Hill, M.P. The building, which will have a tower and spire, is to accommodate 400 people. The proceeds of the day amounted to upwards of 200*l.* The Rev. A. C. Gill is the pastor of the new place of worship, the whole lower storey of which has been completed.

Kensington Congregational Church.—On Sunday last the Rev. Alexander Raleigh, D.D., the recently-elected pastor of Allen-street Independent Church, Kensington, commenced his labours in the Old Court Suburb. Dr. Raleigh is so well known in all ecclesiastical circles as a preacher and writer, and he is also so highly respected by all Nonconformist Churches that the usual practice of "going on probation"—whatever that may mean—was dispensed with, and Dr. Raleigh was unanimously elected to the office of pastor by the church without passing through this ordeal. The "probation" tradition and custom to ministers of established reputation and acknowledged ability is most certainly more honoured in the breach than the observance, and the usual "candidature" of a man of the position of Dr. Raleigh would indeed have been an anomaly. The people without any expression of reluctance recognised Dr. Raleigh's claim to this honour, and were prepared to give him—though a stranger to many—a most cordial Christian welcome. The congregations on Sunday were large, and listened to the preacher with rapt attention. In the morning the text selected was from 2 Cor. i. 24, "Helpers of your joy," and in the evening the last clause of 1 John iii. 8. The preacher was in his happiest mood, and a most solemn yet cheerful feeling pervaded the whole assembly. All Dr. Stoughton's most devoted friends, without losing in the slightest degree the affection and respect in which they have so long held their late pastor, have given a most hearty greeting to his successor. The post now occupied by Dr. Raleigh is one of great importance, and he will, beyond all doubt, do his very utmost to promote the spread of "catholic Nonconformity" in this rapidly increasing district. Moderate churchism in the past has been aggressive and dominant, but now that Manningism and Maclaganism are putting forth their best endeavours to entice the people from "the simplicity of the Gospel," it is hoped that Dr. Raleigh will be eminently successful with his acknowledged powers in exalting "the attractions of the Cross."—*From a Correspondent.*

The United Presbyterian Church.—The General Synod of the English portion of the United Presbyterian Church commenced on Monday night at Liverpool, when an address was delivered by Dr. Simpson, the Moderator elect, in Mount Pleasant Church. He gave a general description of the various churches, and traced the history of creeds. He also touched upon the question of decorations in churches, arguing that art should not be made too prominent a feature, as it then clashed with religion, which was, of course, the principal object of attention. In an "outlook" upon the times, Dr. Simpson spoke in the main hopefully. It is expected that the long unsettled question of union between the English and Scotch Churches will be solved during the meetings of the Synod. On Thursday evening the introductory lecture of the Theological College of the Presbyterian Church in England was delivered in the College Hall by the Rev. Prof. Lorimer. Dr. Oswald Dykes presided, and there was a large and influential attendance. The lecturer referred at some length to the teaching of Cicero, as found in the first book of the "De Legibus," which contained an elevated and ennobling exposition of the qualities of man, and which showed striking affinities, as far as they went, with the teaching of St. Paul at Athens and in his Epistle to Rome—in several points, indeed, identical with it; and in others supplying the foundation of natural truth, upon which the superstructure of revealed truth was reared up, as, *e.g.*, in Cicero's doctrine of the one "*civitas*," or community, embracing both gods and men under the one Supreme God. In the latter half of the lecture, which we can only touch very slightly, Professor Lorimer dealt at some length with an objection which might be urged against the teachings both of Cicero and St. Paul—viz., that these teachings have far less claim to be heard on such a subject as man's place in the universe than the science of Darwin and the Darwinians, because physical science had made so little progress in their days, whereas Darwinianism claims to be the fruit and outcome of the most advanced physical science that the world has ever seen. In reply to this objection the lecturer urged at considerable length that the Darwinian doctrine is still only a hypothesis, and very far as yet from being that verified theory which it must become before it can be admitted to the position of demonstrated physical truth. Subsequently the lecturer advanced some reasons for thinking that the Darwinian theory is nothing more formidable than a temporary phase and mood of scientific thought, which will ere long give place to another method and tendency of physical inquiry which will be at once truer to the purely inductive type of modern science, and more just and wise in its bearing upon all metaphysical and religious truth. On the motion of the Rev. Dr. Kennedy, seconded by the Rev. Ll. Bevan, a very cordial vote of thanks was accorded to Professor Lorimer for his able and instructive lecture.

Correspondence.

SPIRITUALISM AND SPIRITUALITY.

To the Editor of the Nonconformist.

Sir,—The thanks of all lovers of truth are due to you for giving publicity to Professor Barrett's article on the "Phenomena of Spiritualism." If the evidence proves only a powerfully contagious hallucination, it tends to throw light on some obscure pages of history; and, if anything further has been substantiated, no honest student of nature can ignore it.

But the furtherance of the investigation—to say nothing of interests of still greater moment—demands that the issue should not be regarded as of crucial *metaphysical* value. The hearty co-operation of many competent observers in England and on the continent is all but precluded as long as such a value is insisted upon. But until their co-operation is enlisted, the evidence itself will be disparaged as having a party complexion. All paradoxical results must run the gauntlet of hostile criticism before they can be looked upon as established; and there is an obvious disadvantage in the case before us, that the evidence can rarely get itself confronted by that criticism. Indeed, if the theory of contagious hallucination is applicable to any part of the phenomena, unfriendly prepossessions would seem absolutely to disqualify the observer. Even in the case of a confessedly less subjective class of experiments—that of stereoscopic impressions from plane surfaces—there would probably be failure in many cases if a belief in actual solidity were expected to follow the confession of its appearance. Still more probable is it that the contagion of hallucination would be counteracted if the vision of what are called spirit-*forms* were supposed to entail the belief in corresponding, personal, or independent existences.

Again, as regards the alleged higher aspects of the evidence, I would ask whether any really noble or sacred interests can be supposed to be furthered by that part of it which points to a spiritualistic interpretation. In the intellectual sense of the term, a "spiritual body" would be one that completely expressed the ideas and performed the desires of its incorporeal tenant But the limitations with which the communicative and executive powers of the "spirits" in question are hampered, contrast unfavourably with the wide range of mental and physical activity allotted to spirits embodied in flesh. On the other hand, in its noblest—*i.e.*, its *moral* relations, the highest embodiment of spirit would be that in which purity, fidelity to principle and self-sacrificing love could most fully manifest themselves. And surely no such embodiment of spirit has ever yet suggested itself to thought or imagination more fitted for such displays than that in which we now find ourselves. Indeed, the only worthy conception we can form of a personal object of supreme reverence is as a self-sacrificing incarnation (I use the word without any dogmatic reference) in a world so needing it as ours.

Apart from its promise of righteous retribution, or of the further development of intellect and character, the revelation of an unseen world has no really spiritual interest. But the unseen world supposed to be revealed by those manifestations whose evidence is most reliable (and their moral and theological neutrality is greatly in favour of their objective reality), presents itself in neither aspect. In short, the question, as Professor Barrett for the most part inclines to regard it, is one for purely physical investigation, and any further reference—however otherwise interesting—should be held as far as possible apart.

I am, Sir, yours respectfully,

Oct. 9, 1875. M.A. (Lond.)

Among the announcements for the new season are the following by Mr. Elliot Stock:—A facsimile reproduction of the first edition of "Walton's Angler."—"Life in Christ: a Study of the Scripture Doctrine on the Nature of Man: the Object of the Incarnation, and the Conditions of Human Responsibility," by Edward White.—"Daily Helps to the Higher Life, a Book of Meditations on the Higher Christian Life."—"Bible Waters; Descriptive Lessons from Sacred Scenes."—"Life in the Invisible; Meditations on the State of the Blessed Dead."—"Hymns of Praise and Prayer," by Benjamin Gough.—"The Companion of Concordance."—"The New Manual of Sunday-school Addresses."—"The Biblical Museum": Old Testament Section, Vol. I.—"A Pocket Compendium of the Doctrines, Duties, and Evidencies of Christianity"; with an Introduction by the Rev. G. T. Perks, M.A.—"The Teachers' Bible, with Maps, Index, and Concordance"; and "The Gospel of the Tabernacle," by the Rev. R. E. Sears.

"Old age is coming upon me rapidly," as the urchin said when he was stealing apples from an old man's garden, and saw the owner coming, stick in hand.

THE BAPTIST UNION MEETINGS AT PLYMOUTH.

(*From our own Correspondent.*)

Our sketch last week closed with a brief reference to the powerful sermon Mr. Spurgeon preached on Tuesday afternoon in the Guildhall. But as the post closes early at Plymouth we could not do more than mention the fact of that service. But I must not refrain from saying that it would be difficult to conceive of a sermon more widely practical and more powerful than the one which the immense congregation heard on Tuesday afternoon. At the close Mr. Aldis stated with deep feeling that a telegram had been received by Mr. Spurgeon from his wife announcing her extreme illness, but requesting her husband to remain in Plymouth to fulfil his engagements there. Mr. Aldis then asked the audience to join with him in prayer for both Mr. and Mrs. Spurgeon. It was a moment of very near and solemn approach for many hundreds to "the God of consolation," on behalf of the afflicted and sorrowing.

On Tuesday evening, in the Guildhall, the public meeting connected with the Foreign Mission was held, and here we are sorry to have to state that what should have been the crowning service of the day was a complete failure. The men who spoke had not power of voice to fill the immense building—not one-half of those present could hear what was said! The mistake ought not to have been made of putting men with only moderate vocal power to speak in a large building with such bad acoustic properties as the Guildhall. Why should there have been one monster gathering subject to such chances of failure, when a division of forces would to a certainty have ensured success? Then there was another blunder in not timing the speakers—the audience became again and again impatient under the heavy infliction of too lengthy and for the most part uninteresting addresses. Further, we would suggest whether it would not have been an improvement if there had been some one besides missionaries to address the meeting. If the good men who spoke had been put in buildings of moderate dimensions, and if there had been associated with them some home minister of popular power, the day which opened so well with the designation service in George-street Chapel would have closed pleasantly and profitably for the Foreign Mission.

At seven o'clock on Wednesday morning there was a large gathering in George-street Chapel at a prayer meeting, presided over by Dr. Todd, of Forest Hill. There was great power of prayer in the meeting; those who led the devotions being not only earnest but concentrated in their prayers. The chairman's address was most appropriate and telling. This was preliminary to the meetings of the Union proper, which commenced at ten o'clock. There was first a short devotional service, presided over by the Rev. W. Howieson, of London. The attendance of ministers and delegates was large. The body of George-street Chapel was filled to its utmost capacity with representatives from all parts of the British Isles. At one time it was feared that the meetings at Plymouth would be attended almost exclusively by those residing in the west. But a glance at the large assembly sufficed to show that the denomination was very widely and fairly represented. Scotland had its contingent there—Newcastle-on-Tyne sent a goodly number—Darlington, Stockton-on-Tees, Leeds, Bradford, Sheffield, and most of the Yorkshire towns appeared in full force, as did the towns of Lancashire. Norwich, Yarmouth, Cambridge; and other places in the eastern counties sent their ministers and deacons. The Welshmen, from North as well as South Wales, assembled in very considerable numbers, and we were glad to see the Midlands in goodly array. It is becoming increasingly evident that the autumnal meetings of the Union are growing in attraction and power, and, if rightly guided just now, they will prove an effective instrument for good in the denomination. But the humorous but practical criticism of Mr. Spurgeon on Wednesday morning should be heeded. There should be more time given to deliberation and discussion—fewer papers and more real business. Pleasant as it is to listen to a well-written paper, it would be vastly better to direct and consecrate all the power of the assemblies on practical matters which bear upon the consolidation and extension of the Baptist body. We trust that soon Mr. Spurgeon will have no ground to say that the Baptist Union "was the most impracticable body beneath the sun, and he himself, being part of it, shared the censure."

Mr. Maclaren evidently takes a somewhat similar view, for his address was intended to stimulate to united action in order to remove defects in church life and denominational organisation. The opening words indicated the line he would take. We need not here summarise his excellent practical address, the pointed use he made of the statistics of the denomination, and their appropriate application. He called special attention to the smallness of very many of the churches, albeit they have the life of

God in them. But how to deal with the condition of things thus arising was one of the gravest questions pressing for present consideration and for immediate action. One very obvious point was to be chary in promoting the formation of small churches in the rural districts. Let them increase as much as possible places for preaching, but be careful in sanctioning and promoting the formation of churches. After enlarging on this point, and referring to the value of the grouping system, Mr. Maclaren pleaded with the assembly to take some practical steps to a more complete organisation of denominational resources for the furtherance of the comfort of their rural churches and for evangelistic work in the rural districts. Their churches had wrought to the full the principle of individualism. There were many cheering signs that they had entered upon an epoch of consolidation—certainly not too soon, and apparently not too late. The second topic with which the chairman dealt was the question of ministers' incomes. He pleaded earnestly and ably for more generous treatment by the churches of their ministers in the way of pecuniary support, and he wound up his timely address with an impressive reference to Christ as their head, and the source of their power. Mr. Aldis in a few terse sentences proposed, and Mr. Spurgeon, in one of his humorous speeches, seconded, a vote of thanks to the chairman for his address. It needly hardly be said that the motion was carried with acclamation; the general feeling being that Mr. Maclaren had most successfully treated of questions from which most men in his position would have shrunk back. It is to be hoped that the address will open up a far better state of things among Baptists, both with regard to the churches in rural districts and the incomes of ministers. It was high time for some utterance to be given on these points, and no one was more fit to take the matter in hand than Mr. Maclaren.

One of the effects of his address was seen in the way in which the assembly treated the timid proposal of the Union Committee to instruct a committee to submit to the next annual session a scheme relative to the Ministers' Retiring Fund, which was moved by the Rev. Charles Williams, of Accrington, in a careful, persuasive speech, and seconded by Dr. Price, of Aberdare But Mr. Bowser's amendment in favour of immediate action was endorsed by the Revs. George W. Humphreys, of Wellington, G. Gould, and by Dr. Underhill and Mr. A. H. Baynes, who stated that the scheme had been submitted to two first-class actuaries, and they had both pronounced it complete and sound. Now came a good deal of excitement, for it was manifest that the Union Committee wished to defer the adoption of the scheme, and it was equally evident that the vast majority of the ministers and delegates remembering the sad experience of the past six months, were determined that there should be no delay. The only real difficulty in the way of adopting the scheme then and there was that only a few had seen it in a printed shape so as to be able to form an opinion as to its merits. This difficulty was met by the Rev. H. Leonard, of Bournemouth, moving that printed copies be distributed at once, and that the further consideration of the matter be adjourned. This was unanimously carried, and on Thursday morning all united in heartily accepting a much-needed plan whereby aged and infirm ministers, and the widows of the ministers, may be provided for. In connection with this it should be stated that though the scale of subscriptions is such as to ensure the proposed benefits, yet it is intended to appeal to the denomination for contributions, so as to supplement the payments of beneficiary members, and Sir Morton Peto has nobly undertaken to appeal to friends for donations and subscriptions. When this business was settled on Thursday, everyone felt that a very decided step in advance had been taken, and now we may hope that the reproach resting on the denomination with regard to the absence of any adequate provision for retiring pastors and the widows of ministers will be swept away.

When this matter was done with on Wednesday, the intense anti-slavery feeling of all present was evoked by a powerful speech from Mr. Trestrail, in moving a resolution in condemnation of the Admiralty fugitive slave circular. There was marvellous fire and force in Mr. Trestrail's speech. At the moment one had more fear for the heads of the gentlemen on the platform, who were within reach of the speaker's stick, than for the fugitive slave. It is almost superfluous to say that in the Baptist Union meeting the resolution was carried with acclamation. As was to be expected, after several hours given consecutively to a large public meeting, many of the ministers and delegates strolled away in the afternoon to enjoy the beauties of Mount Edgecumbe. Wednesday evening was given to preaching—the arrangements for which were somewhat novel—Mr. Spurgeon and Mr. Varley had each to do double service. Both were put down to preach in King-street (Wesleyan) Chapel, Plymouth; and both at Mutley (Baptist) Chapel. We were at King-street, where Mr. Spurgeon preached the first sermon. There could not have been far short of three thousand persons present. Before the preaching began, and whilst Mr. Varley was being driven from Mutley to King-street, Mr. Mayers, of Bristol, led in the singing of some of Mr. Sankey's songs. Mr. Spurgeon, adapting his address to the pursuits and knowledge of the people of Plymouth, took as his text the words in the 107th Psalm, "There go the ships." The sermon was pictorial, and thoroughly sustained from beginning to end—it reminded one of John Bunyan's power in this mode of presenting truth. We have always been struck with the wonderful resources of mind, heart, and tongue which Mr. Spurgeon possesses, but his almost unrivalled gifts never, in our view, appeared to greater advantage than at Plymouth.

Of Mr. Varley's sermon we can only say that it was an earnest, but, as we thought, somewhat misguided effort; being a laboured attempt to teach "Perfectionism." Though he was listened to very attentively, yet we have reason to believe that scarcely any of the ministers or delegates shared his views. At the close he announced that the next morning at nine he would hold a conference on this subject. We attended, and found some forty or fifty ministers and others present, and, judging from what we heard, Mr. Varley came off but very sorrily under the questions and criticisms of some of the ministers present.

On Thursday morning, at seven, the Rev. T. M. Morris, of Ipswich, preached in George-street Chapel. The session of the Union for that day opened with a devotional service, presided over by the Rev. E. Edwards, of Torquay, and within the time allotted to this service the Rev. R. James, of Yeovil, read a very beautiful paper on "Brethren Lately Deceased." The references and lessons were well done; the only fault was that through the feebleness of Mr. James's voice many did not hear, and consequently the paper to them seemed long and wearisome. After a touching prayer, offered by the Rev. T. C. Page, commending the widows and fatherless to God's love and care, the "Retiring Ministers' and Widows' Fund," as has been already intimated, was taken up and adopted.

The Rev. F. Bosworth, M.A., of Exeter, read an intensely interesting paper on the "Early Baptists in Devon, their History, Sufferings, and Character." Mr. Bosworth, by reading, sympathy, and literary taste, was the right man for this kind of thing. Many an instructive bit of Baptist history and character was brought to light in his brief, well-written sketch. We would venture to suggest that, if he could expand and publish his paper, it would receive a wide welcome. The Rev. J. Wilkinson, of Tewkesbury, followed with a careful, well-considered paper on "The Services to be Rendered by Young Men in the Work of the Churches." It was certainly unfortunate that so important a subject, and such a capital paper, should come when men were weary and longing to escape into the fresh air. In moving a vote of thanks to the Plymouth friends, Sir Morton Peto said, "Anything more generous, Christian-like, in its courtesy or more acceptable could not by any possibility have been devised than the attention they had all received at their hands." Everyone present most fully endorsed this high praise of the hospitality, good judgment, courtesy, and energy of the Plymouth friends.

The closing service was a monster meeting in the Guildhall, when E. S. Robinson, Esq., of Bristol, occupied the chair, and ably and pithily indicated the work of the Baptist Union. The speakers were the Rev. W. Stephens, B.A., of Sheffield, J. C. Jones, of Spalding, W. Cuff, of London, and C. H. Spurgeon. It is not often that one hears four such effective speeches as were given that night—there was no flagging in any respect, but each man spoke with remarkable vigour and eloquence, Mr. Spurgeon closing with an awfully solemn appeal to the unconverted. Thus were brought to an end meetings which, on the whole, we venture to think have never been equalled in the history of the Baptist Union. The feeling expressed by all in going to Plymouth was that of hope and expectancy; the feelings expressed in leaving were those of gratitude and delight. These meetings have unquestionably raised the character of the autumnal meetings to a very high point, below which we trust they will never fall.

The Baptist Union commenced its regular sittings in George-street Chapel on Wednesday morning, the Rev. Alexander Maclaren, B.A., of Manchester, the president of the year, in the chair. The first hour, from ten to eleven, was spent in devotional exercises, led by the Rev. W. Howieson, president of the London Baptist Association. The Rev. Dr. Brock, of London; the Rev. — Myers, Leicester; Mr. Culley, of Newcastle-upon-Tyne; Mr. Start, of London; Mr. Stead, of Bradford; and others took part in reading and prayer.

The President then delivered his address. He said that when he last had the honour of addressing them he ventured to deal with a subject which touched, as it seemed to him, the very heart of their evangelical work. That day he wished to turn to matters connected with their Church life, and efficiency as an organised community. He should have to refer to weak points in their policy. He should have to touch on subjects in regard to which the Union might very probably take action, and therefore he had not thought it consistent with his office that day to advocate specific plans for dealing with these. He might, perhaps, best begin by putting before them a few figures, bearing on the numerical strength of the Baptist denomination and its geographical distribution throughout the country. His authority for these would be the returns in the "Baptist Handbook" for 1875, which were the best available, and might be taken as sufficiently accurate for such purposes as his. He excluded Wales, Scotland, and Ireland from his calculations, because in the first the Baptists were so much stronger, and in the last so much weaker, than in England, that to include them would vitiate all statements.

He found that with a population of 21,487,688, the members of Baptist churches were 185,760; that was to say, taking the average of all England, 1 man to every 115 was a member of a Baptist church. It was to be noted that this was the proportion of church-members; there were no returns of seat-holders or regular attendants. He estimated that usually a church was about one-third of a congregation; and on that basis of calculation they might set it down that, in round numbers, 1 in 38 of the population was in their congregations. This general statement, however, was of little value; there were wide differences in different parts of the country, ranging between 1 in 18 in Monmouthshire, 1 in 35 in Huntingdon, and 1 in 1,024 in Cumberland. Speaking generally, he did not see that the statistics yielded any discernible law of the distribution of their churches, as determined either by geography or by the distribution of town and country. The stronghold seemed to be the central districts, and the outermost counties were the weakest, though to this statement there were some obvious exceptions. The average for the whole country being 1 in 115, they had a group of 13 counties in which they were strong—Huntingdon, Bedford, Leicester, Cambridge, Bucks, Suffolk, Northampton, Hertford, Wiltshire, Somerset, Nottingham, London, and Berks. Warwickshire just failed to secure a place in the list, its proportion being 1 in 116. The remaining counties got steadily worse until they reached Yorkshire with 1 in 157, and, worse still, Lancashire 1 in 195. There were still twelve counties falling beneath that, and then came Middlesex (outside London) with 1 in 307, Dorset 1 in 339, Stafford 1 in 351, Cornwall 1 in 457, Westmoreland 1 in 902, and Cumberland 1 in 1,024—which was the *ne plus ultra* of tenuity to which they might hope they were destined to reach.

This brief *resumé* of their distribution numerically suggested two remarks. First, it did not seem that so far as numbers were concerned the strength of Dissent lay in the large towns and among the manufacturing populations; be their strength small or great, it was equally distributed over the population. Second, it brought into clear prominence the work they had to do, and showed them distinctly where there was most need of concentrating their strength. It did not seem to him that 1 per cent., or something under, of the population in Church membership with them ought to satisfy them; clearly they had not reached the point at which they might rest and be satisfied. Even if that average were the minimum, it would be far beneath what it ought to be. But there were other points of view from which their numbers might be regarded. There was one especially which seemed to him to be very important—the numerical strength of the individual churches. He had gone over the returns in the "Baptist Handbook," and had obtained results for which he confessed he was not altogether prepared and they appeared to him to be of very grave significance.

1,938 churches were enumerated in those lists from which a considerable portion—about 100 of these—of returns had been obtained. Of the remaining 1,838 churches considerably more than one-third—or 685—had fewer than 50 members, and considerably more than one-quarter—or 510—had upwards of 50 but less than 100. Putting these two together they had this somewhat startling fact, that 1,194 of their churches, or about five-eighths of all those from which they had returns, had fewer than 100 members. It might be put as a general law that small churches meant weakness, that large churches meant strength. It would be easy to multiply figures in illustration of these smaller communities; suffice it, however, to say that on the whole they were mainly found in the rural districts. In some of these the percentage was enormously high. Take, for instance, Cumberland with a total of 4 churches, all of which fell under 100 members; Dorset with 9, of which 4 were under 50, and 4 between 50 and 100; Hereford with 18, of which 13 were under 50 and 3 under 100; Lincoln with 40, of which 22 are in the former and 9 in the latter class, and so on. In nine counties, out of 202 churches, 120 had fewer than 50 members, and 54 had over 50 and under 100. The whole number of members in the 120 churches was only 3,334, so that in nine counties in England three-fifths of their churches had only an average membership of 27 and a fraction.

He did not quote these figures as specimens of the whole country; they were the extreme cases, but still it was to be remembered that the rule for all England was that more than one-half of the churches had less than 100 members, and that the exceptions to this rule barely rose above it. He did not for a moment mean to depreciate the worth of many even of the smallest of those little communities; rather, his purpose in bringing those figures into perhaps somewhat unnecessary prominence was the very opposite. He wanted to force home on the attention of his hearers the condition of the churches, and plead earnestly for their strengthening and nourishing. It would be a bad day for many a country parish, and a bad day for them all, if they began to look coldly on the handsful of good men who kept those little lights alive. In view of the facts thus brought out it might be noted that a proportion of the churches were Baptist churches no doubt, but stood in no connection with any of the organisations which bound they themselves together. These outliers contribute nothing to their denominational strength, and in some instances little to their respectability, but there they were, and there he supposed they would have to be reckoned. He was sometimes disposed to say, the more's the pity. But surely they had cast the drag-net of their statistics quite widely enough when they found it bringing up such strange ecclesiastical creatures as Baptist churches of two members. There were at least three such in their Handbook; none of them, he was glad to say, had pastors; they were very little for their

age, being respectively six, fifteen, and thirty-nine years old, and one of them was said to have a chapel which seated 100 people. But whilst there were some of those churches which represented nothing but crochetty impracticableness, and others whose decease would become them better than anything in their lives, these were, he believed, an infinitesimal portion of the whole. Feeble as the remainder were, faulty as some of them in many respects might be, the life of God was in them, and they ought to be looked upon as sacred. How to deal with the condition of things thus arising was one of the gravest questions pressing for present consideration, and for immediate action. One very obvious point was to be chary in promoting the formation of new small churches in the rural districts. Let them increase as much as possible the number of places for preaching, but be careful in sanctioning or promoting the formation of churches. The stronger neighbour and the associations had much in their power in this respect, if they would screw themselves up sometimes to do disagreeable things. It was easy to tell when a church was formed for the spread of Christ's kingdom, and when for the spread of the peacock's tail of self-importance, or the raven's wing of envy and strife. The sacred right of any handful of people to form themselves into a church must not be meddled with; he did not desire to meddle with it. All he said was that the religious community should not find it so much a matter of course to give admission to county associations, to get a pastor from a college, and the signature of ministers in the collecting-book with which he was so soon sent forth, like Noah's dove, in quest of anything green. Another obvious partial remedy was grouping a number of neighbouring churches into one, under one or more pastors as might be required.

The results of that experiment, wherever it had been tried, had been most favourable. The advantages hardly needed to be enumerated—a diminution of expenditure, an increase of strength, conjoint action, the presence of a responsible and more capable guide, freshness and variety in the pulpit, the consciousness of belonging to a larger community, giving energy and sometimes repressing troublesome elements. He confessed he would gladly see the same process extended for the same reasons considerably further than among their village churches. It would be a wonderful relief to many an overtaxed minister, and perhaps no disadvantage to their congregations—but be that as it may, it was clearly practicable, and as clearly, in his judgment, most desirable, for a very large proportion of their village churches. One of the conditions of that grouping, and, in his eye, one of its advantages, was the necessity it brought for the extensive use of lay preaching. In every such group of churches there would be some who, under the training of a sympathetic pastor, could be fitted for such work and regularly employed in it. And that would be a great gain. There was no more dreadful waste of power anywhere than in the pews of their chapels, where there sit silently Sunday after Sunday hundreds of men who could and should be preaching the Gospel. Educated men who were not slow to consider themselves superior to the preacher; men whose words could be heard at political and civic assemblies, but never in proclaiming Christ, seemed to let their consciences sleep on this matter. There should be no difficulty in filling the pulpits of their village chapels. There would be none if that obstinate superstition that preaching was the work of an order alone were once abolished, and it would be a step in the right direction if by the process of grouping, the churches were brought into the habit of looking to their own members to be preachers. And even without the fusion of churches, he believed that many of the smaller village churches would get on a great deal better if they chose their pastors from themselves, and looked to themselves for their edification. He believed that every Church of Christ had within itself the gifts needed for its own growth in grace. He did not believe that a church needed for its growth or for its evangelistic work a pastor who could preach—in the modern sense of the word—and he was confident that a clear perception of these two principles, and a thorough working of them out would lift the burden off many a struggling little church, and evoke dormant powers that Christ had given and their possessors had not used nor found. But after all those methods had been carried out as far as possible, there would still remain use for the application of combined denominational effort, if village Nonconformity was to be preserved. Nothing short of this would meet the necessities of the case, for it was too obvious to need more than stating that local organisations were quite inadequate. The associations, as being composed of the very churches which need the help, were of course the weakest and the least able to render aid in the district where aid was most required. The churches of Cornwall could do little to help the churches of Cornwall; they must have the whole strength of the body combined in the work. There had now been more than enough of talk about helping their weak churches; the great discussion of how to do it had practically been how not to do it. Surely they ought to begin to act now. And he pleaded with that assembly to take some practical steps to a more complete organisation for denomination resources, for the furtherance of the comfort of their rural churches, and for the evangelistic work in the rural districts.

Their churches had wrought out to the full the principle of individualism. There were many cheering signs that they had entered upon an epoch of consolidation—certainly not too soon, and apparently not too late. Village Nonconformity, however, was in a perilous condition. Whilst they were talking about helping, strong forces were at work to crush. He did not say there was an organised conspiracy to destroy it, but there was a powerful body who would rejoice if it were destroyed, who were all but omnipotent in country parishes, and who could not be true to their principles unless they did their best to root it out. Their chapels were centres of schism and spiritual death, in the eyes of gentlemen to whom the "Reunion of Christendom" meant the lumping together of everybody who had had a bishop's hand on his head in a great corporation. Formerly they had only the antagonism of an Established Church to deal with, but now all over the country they had to deal with the bitterest, narrowest priestism; all the bitterer because it did not feel quite sure that it was the genuine article after all, and like all parvenus and persons struggling for a position, was apt to overdo the insolence and superciliousness of the class to which it aspired.

The fight was becoming harder every day; their village churches had to hold their ground amidst all the disadvantages of poverty, social stigma, a diminishing population from which the more energetic elements gravitate to the towns; defective education, and the ever-present influence of priestly opposition and narrow fanaticism. There never was a time when simple, earnest evangelical work was more needed in their country districts, if rural England was not to be Romanised; there never was a time when it was harder for Dissenters to hold their own in those districts. They were bound to succour, and that speedily. They were bound to use their rights as citizens to prevent a priesthood employing position and wealth, which the nation had given them, in thwarting and counter-working Evangelical truth. They were bound to increase their agencies for preaching the Gospel in country places. Their Wesleyan friends had begun to see that, perhaps, if Protestantism was to be preserved, the Church of England would have to be disestablished. Their (the Baptists') conviction was deeper, they might well be reinforced by the same facts. And their Wesleyan friends, with characteristic energy, had set about putting their convictions as to the present wants of the rural districts into a very practical form, a hundred chapels a year for ten years. When would the Baptists follow their example and set about vigorous work. He was bold to say the responsibility of present action rested on that assembly. He believed that if steady and effectual help were not rendered, village Nonconformity in many a country parish would ere long be stamped out.

There was another subject on which he ventured to touch—the incomes of ministers, for whom he spoke freely because he had no personal end in view. He had received from a very trustworthy source the estimate that upwards of half their pastors were receiving from 60*l.* to 150*l.* a year, how many below that sum he was afraid to say. But he found that the income of 131 pastors, aided by the Income Augmentation Society, averaged 88*l.* per annum, without the 20*l.* additional which that society secured. What could churches whose membership numbered twenty-seven and a fraction do for their pastors? In larger churches he supposed from 250*l.* to 300*l.* was not an unusual amount, but in very few cases was it larger. The conclusion these facts seemed to convey was that the scale of ministers salaries were too low, and it was not merly that the lowest needed to be supplemented, but that the whole thing wanted to be revised and increased. They were too low for justice, for ease of mind, and for efficiency. A minister's income should, by the voluntary theory of church finance, be a tangible expression of the goodwill and confidence of the church, who were glad to sustain one whom they loved. It was the payment of a debt, but it was also the *gift* of appreciative regard. While there few cases in which there was much risk of harm from the deceitfulness of riches, the cares of this world forced their way into a great many studies and choked the word. In towns the expenses were greater, and the cost of keeping up an appearance greater than in the country. These 119 parsons were but specimens of many more who strove, and toiled, and underwent privation, their children being poorly fed and clothed, and themselves weary and dispirited. The churches could not of themselves meet the need, and if independency meant toleration the case was hopeless. It was often a bitter pill for a minister and his family to see themselves worse dressed, and housed, and fed than their habitual associates. Was it a wonder, then, that a man grew weary, and that he was found to hang on to one post too long because he had nowhere else to go, and had nothing laid by. The wonder was not that care should wear a minister so often, but that it did so so seldom. After paying a tribute to the self-devotion of these men, Mr. Maclaren said he appealed to congregations to put their pastors in a position of modest comfort, where they might educate their children, and make some slender provision for the future. More than that none of them wanted, less than that no Church that could afford it should bring itself to do. As much as that would lift a burden off the heart of many a good man, and many a toiling, heroic minister's wife. He knew the heavy drains on the resources of their churches, and he believed that on the whole they were up to the average of Nonconformists—that was, far ahead of everybody else. He knew how much of genuine kindness and regard for their ministers there was, and he but desired to quicken attention to a subject whose defects came more from lack of consideration than from lack of interest. The value of money had enormously decreased, and was still decreasing, but in how many cases had salaries been increased, although the middle classes were enormously increasing in wealth? In a large number of cases the income could be increased with ease, and it could be done in others also, if proper attention were given to the subject. The Baptist Augmentation Society had done a good deal, and he wished its purse were as long as its name. He, however thought that they would have a really comprehensive sustentation fund for the pastors of contributing churches approved by some competent body, and they should not be satisfied if the minimum salary were not 120*l.* Was it too much to hope that they might reach that not very magnificent ideal? The simple piety, the patient toil and obscure faithfulness of those of whom he spoke, "with none to praise and very few to love," and their obscure poverty, might be unchronicled there, but would be found written in the Book of Life. Mr. Maclaren concluded as follows:—

We never needed an efficient, spiritual ministry more than we do to-day. After all that is said about the pulpit as worn out it remain true that is the only means which the mass of our people have of getting anything like a knowledge of what the Bible really says, and by far the most powerful means of producing and deepening religious emotion. It remains true, too, that earnest and faithful preaching was never flocked to by such multitudes as to-day. It will be a long while before the gospel of science, or any other, will bring together such crowds as Sunday after Sunday are found in many a church and chapel that we could name. For, after all, man is a religious animal, and somehow it seems as if, in spite of all the demonstrations that it is dead, nothing else is so living in its power over him as the story of the love of God in Christ. The obvious, intense interest in religious subjects, the marvellous things that have been seen of late months, the very antagonism so rife on every hand, all enforce the necessity of seeking, by every means in our power, to strengthen the ministry of the Word among us. I have ventured to speak of some outward and subsidiary ways of doing this which may be accomplished by conjoint action. But I dare not close without reminding my ministerial brethren and myself that all that others can do for us is but surface-work after all. It must be straight from Jesus Christ that we must get our power. There, within the veil, where He is, we must dwell, if any radiance is to be on our faces when we come among men. In many a hidden hour of quiet communion, in many a toilsome hour of patient thought, we must learn to know Him at first hand, as He only discloses Himself to the solitary soul waiting before Him. A life hidden with Christ in God is the indispensable condition of a life revealing Christ in the world. Whatever else we may have or lack, we shall be as sounding brass and a tinkling cymbal unless we constantly renew our impulses and repeat our consecration at His feet. Failing that, we cannot but succumb to the temptations of a profession. With it we shall rise to the height of a calling. Our power will be far more the power of our personality than of our mere words, and such power is but the impression that men receive of our own fellowship with Christ. All our power, of whatever kind it be, is His gift; let us keep close beside Him and we shall not lack. As with David of old, so with us; we come weary, famished, weaponless to the sanctuary. There within the curtains we may find our High Priest, and be fed by Him with sacred bread. And when we ask of Him that He would arm us for the fight, He offers us the sword which He keeps laid up in the inmost shrine behind the ephod, saying, "There is none here but it; if thou wilt take it, take it." Be our answer, "There is none like that; give me *it*." (Loud applause.)

The Rev. J. Aldis moved that the best thanks of the meeting be given to the president for his practical address. He had been delighted that during the past few years his brethren had come to share his own views, long held, and to deprecate the extreme limits to which independency had been pushed. They could believe in it if they liked; but whether they did or did not, they should do something to help the churches to raise their ministers' stipends. Every minister should feel that, if rich, it was his duty to share his wealth with his poorer brethren. The ministers should set the example, and the deacons would follow. He asked them to fling aside all hesitation, and try some means of doing something for the poorer ministers.

The Rev C. H. Spurgeon, in seconding the motion, said that when the endowed churches heard of their difficulties they would say, "We always told you so. This is the result of the voluntary principle"; and they would no doubt hear severe reflections cast upon them. He had lived to that period of life when wisdom was in its prime. He was between forty and fifty. After that he believed he should commence to decline. (Laughter.) He had, in fact, reached that stage when he had become indifferent to criticism, except when any practical good could be got out of it. If they would sometimes throw themselves open to their adversaries they would find it would be wise and profitable to do so. He would not say he was glad to hear there were so many ministers who got small salaries; but he gloried in the knowledge of the fact that there were so many hundreds who were content to undergo poverty and privation for the sake of the Lord, and yet at that moment he was besieged with some hundreds of young men willing to put themselves into that service for which they were so poorly paid. If the fact that salaries were increased induced one brother to enter the ministry for the sake of gain, that would be a terrible loss to them. There was no lie beneath God's heaven so base as that they preached for what they got. There was no man among them who got a salary who was not worth twenty, aye fifty times as much; and there were plenty of things they could take to in which they could get more than they got at present. Some ministers would be better off without their churches; although the latter gave liberally to them, they, the ministers, gave far more liberally to the churches, and concerning every man, whether he had a large or small income, it would be shown at the day of judgment with what simplicity of purpose he had laboured in the Church of Christ, and he trusted all would have an approving conscience when they met the eye of God at last. So far, a great deal of good had been done, but they felt that something more should be done to increase the salaries of their

brethren. He did not know how this could be done, but he knew how it could be left undone—by leaving it to the Baptist Union. (Roars of laughter.) He was himself a part and parcel of that Union; he did not know whether he was a committee-man or not. He did not know there had been anything to do that needed a committee. He had asked Mr. Maclaren what a president had had to do, and he said that he had delivered an address and supposed he would have to deliver another, and that was all. (Laughter.) They were the most impracticable body beneath the sun, and he himself, being part of it, shared the censure. (Loud laughter.) He wished it were not so. The Baptist Pastors' Income Augmentation Society ought to have grown years years ago, but if they were going to lie on the babe, and overlie it, and smother it, its life could not be long. (Laughter.) He had more confidence in Charles Williams and Mr. Leonard than in the rest of the whole body put together. At the present time the average stipend of ministers just came to 87*l.* a year, and the 20*l.* added brought it to 107*l.*, showing that some improvement had been made. They wanted to create a public opinion on the matter, and the speech of that morning had, he believed, created it. (Hear, hear.) There were some men in their churches who paid more to black their shoes than to support their ministers. Many farmers paid more a year for permission to shoot than they did to support a pastor. It was scandalous that ministers should have to subscribe to the society, because in many cases it was not necessary that the pastors should receive aid from them. The system of pew-rents, whatever might be said of it, was death to the church, because of the old notion that the rent was a shilling a quarter. A shilling a quarter to hear two sermons every Sabbath-day, with the sermons on other days given in for nothing! He was astonished that their servants to whom they preached did not think more of them than that. (Laughter.) He told those people that it was unjust, and unkind, and unchristian-like. (Hear, hear.) But there were a number of churches which must be helped—some of them were doing their very utmost, but still needed assistance. He liked to see little churches. He did not agree with the president that they were a sign of weakness. He had formed a great many little churches, and should by God's help form a great many more; not in towns and villages, but in London, where they grew and extended, and became self-supporting, and helpful to others. In the very large towns, such as Manchester and Liverpool, they might increase in this way enormously. They must build a chapel a year in Manchester. (Laughter.) That was one of the places to begin at. They ought to build two every year in London. They were poor, and therefore must use their means judiciously and well, and help those who were the poorest among the poor. (Cheers.)

The vote of thanks to the President was car with acclamation.

The PRESIDENT, in reply, said his work had been one of pleasure, and he hoped would be attended with practical results.

RETIRING MINISTERS AND WIDOWS.

The Rev. CHARLES WILLIAMS, of Accrington, then introduced the question of retiring ministers and widows' fund. He hoped they would all remember the poor, and he proposed—

That this assembly, in view of the great need of a denominational fund for the assistance of aged and infirm pastors and ministers' widows, hereby resolve on the formation of such a fund, and instruct a committee to submit to the next annual session a scheme for the accomplishment of this object.

The rev. gentleman, in a few remarks, pointed out the hardships and privations that deserving pastors and their families had to undergo—a subject which the president had so ably spoken on—and expressed his opinion that it was imperative on them to meet the difficulty. The Rev. Dr. PRICE, of Aberdare, seconded the resolution. Some of their very best men had devoted a large amount of work to the scheme, which would embrace the whole denomination through the length and breadth of the land, a thing which was eminently desirable. He wished to put pastors and widows in such a position that they need not after death take the hat round to get that which they had a right to.

Mr. BOWSER, of London, moved as an amendment, "that the scheme be adopted by the Union, leaving power in the hands of the committee to make any alterations and amendments in it that they might think fit." The excellency of the scheme consisted in three essential features. The first was that a minister should be entitled to the sum which his annual payments would secure him. Seventeen years ago there was a society which promised larger pensions than the amount of subscriptions warranted, and it had to gather contributions and shut out all new members, in order to put itself on a firm footing. The present scheme would give to the ministers and their widows only what they paid for. Another feature in the scheme was that the money would be divided between the ministers and their widows; and the third point was, that the society proposed to be formed would be under the direction of the Union. The Rev. G. W. HUMPHREYS, of Wellington, seconded the amendment. The Rev. R. GLOVER, of Bristol, thought it would be unwise for the Union to accept the scheme when the committee had not considered it. Delay would enable them to consult brethren connected with similar organisations, and he believed that if this scheme could be worked for five or six years, the other societies which now existed would fall in with them, and would be absorbed. The Rev. J. WEBB, of Ipswich, thought it would be better to wait for six months rather than jeopardise the success of the scheme. Dr. UNDERHILL thought it would be better to adopt the scheme at once, giving the committee power to make all the amendments that were necessary. There was much necessity for immediate action. Dr. WILLIS said the majority of those present had neither seen nor read the scheme; and was it right to adopt a scheme the provisions of which they did not know? The committee had not considered the constitution of it, and yet it was proposed to adopt it, giving the power to the committee to make any alterations they thought fit. The Rev. W. SAMPSON thought they could not unreservedly adopt the scheme at present. The Rev. H. C. LEONARD, of Bournemouth, suggested the adjournment of the discussion, which was eventually carried.

THE ADMIRALTY CIRCULAR RELATIVE TO FUGITIVE SLAVES.

An animated but brief discussion arose upon a motion condemnatory of the recent circular prohibiting the reception of fugitive slaves on board English vessels of war. The Rev. F. TRESTRAIL, late secretary of the Baptist Missionary Society, and other speakers strongly denounced the measure not only as impolitic and iniquitous in itself but as being a violation of a fundamental principle of the English constitution which had been irrevocably engrafted into it after mature consideration and put into practical operation in the case of Jamaica at very large cost. This order of a Conservative Government would sap the foundation of England's unfaltering antagonism to the slave-trade and would be a step backwards from which the nation should instantly and unhesitatingly be rescued. The following was the resolution adopted on the subject, with strong expressions of approval:—

That this assembly, consisting of pastors and delegates of the churches comprising the Baptist Union of Great Britain and Ireland, having duly considered the circular issued by the Lords of the Admiralty to officers commanding Her Majesty's ships, concerning their reception of fugitive slaves, dated July 31, cannot refrain from expressing their profound astonishment and sorrow that such a document should have emanated from a department of the British Government, and because this document imperils important national rights, reverses the national policy in regard to slavery, is utterly opposed to the national feeling, makes British officers the instruments of slavery, and, in fact, sets at nought the settled doctrines of British law, this assembly respectfully, but most urgently, calls on the Lords Commissioners of the Admiralty at once to cancel this ill-judged circular.

SYMPATHY WITH CORNISH BAPTISTS.

The Rev. SAMUEL GREEN moved:—

That this Union, having regard to the peculiarly isolated position of the Baptist churches in the adjoining county of Cornwall, and the special efforts they are making to increase their strength and to enlarge the area of their operations, assures the brethren there of its hearty and fraternal sympathy with them in their work.

The Rev. E. EDWARDS seconded the motion, and, in doing so, stated that there was in Cornwall a population of 362,000. The county contained just fifteen Baptist churches, with an aggregate of 792 members. There were nine towns varying from 3,000 to 7,300 in population, without a single Baptist church; and a great number of the villages and hamlets had scarcely heard the name of the Baptist denomination. He knew the pastors of the Cornish Baptist churches to be good men and true, and he rejoiced to say that the churches, though very weak, were united together in an association which had a very good and indefatigable secretary.

Mr. ELLIOTT, of Penzance, said that, as a deacon of a Baptist church, he wished to invite Baptist ministers to make themselves known to the Baptist churches when they visited Cornwall. He would undertake to make arrangements for securing a hall for them if they would consent to hold meetings for a week or a fortnight, or even a single night. He would also promise them a hearty welcome.

The motion was carried unanimously.

THE NEXT AUTUMNAL MEETING.

An invitation to the Union from the Baptist churches of Birmingham to hold the next autumnal session in that town was read by the Rev. Mr. Millard.

On the motion of the Rev. J. BROWN, of Northampton, seconded by Mr. J. P. BACON, of London, it was unanimously resolved—

That this assembly cordially accepts the kind invitation of the churches of Birmingham to hold the next autumnal session of the Union in that town.

The meeting was then terminated with the doxology and benediction.

THE PASTORS' INCOMES AUGMENTATION SOCIETY.

The annual meeting of this society was held on Wednesday afternoon, when the Rev. Dr. Brock presided. It appeared from the statement of the secretary (the Rev. H. C. Leonard), that there are at present 131 churches contributing towards the society, the object of which is to augment the incomes of poor and deserving ministers. From the report of the treasurer (Mr. Patterson), it appeared that there was a balance left on hand last year of 99*l.*, and the sum that has been received up to the time of the present audit was 1,835*l.* The expenses had been but 25*l.*, so that there was a balance in hand of 1,310*l.* They had receiven in beneficiary subscriptions 1,310*l.*, and the free contributions had amounted to 1,236*l.*, making a total of 2,674*l.* The expenses being so low it followed that every penny contributed by their friends was devoted to the object for which it was intended. They had received subscriptions from 131 beneficiary churches, and the treasurer would pay 5,620*l.* to ministers and that would leave them a balance in hand of 29*l.* Money was still coming in. The Rev. T. G. ROOKE moved the adoption of the report, which he considered very satisfactory. Mr. PAUL, of Leicester, seconded the motion, and the Rev. R. PRICE, of South Wales, bore testimony to the good work the society was doing. Mr. CORY, of Cardiff, suggested that the adoption of the weekly offering fund in chapels would contribute such an amount as would enable the church to be a beneficiary one. A discussion followed, in which many present advocated the reduction of the amount the church contributed from 10*l.* to 5*l.*, which course, it was urged, would induce more churches to contribute and benefit a large number of pastors. The election of a committee, with the Revs. C. Williams and H. C. Leonard as secretaries, and a vote of thanks to the officers for the past year, concluded the business of the meeting. Sir MORTON PETO, who was present, expressed his belief that the society was doing much good, and he believed there was zeal enough in the churches, if they took the matter up, to raise the salaries to a proper pitch. There were many Nonconformist friends who were ready to throw themselves into the movement. If they took up this question as they ought to, a reproach from the Nonconformists would be removed, and their ministers would be properly provided for.

EVENING SERMONS.

King-street Wesleyan Chapel, the largest Dissenting place of worship in Plymouth, was densely crowded in the evening by about 3,000 persons, who came to hear addresses from Mr. Spurgeon and Mr. Varley, who arranged to speak alternately at King-street and at Mutley Chapels. Mr. SPURGEON, mindful of the fact that he was at a shipping port, took for his text the words, "There go the ships;" and with much quaintness compared the various classes of his congregation to ships, inquiring as to their destination, their cargo, and their impetus. Mr. VARLEY founded his remarks on a few verses from the sixth chapter of the Epistle to the Romans. At Mutley Chapel the service lasted over two hours and a half, and hundreds of persons ineffectually strove to obtain admission. Mr. VARLEY addressed some words from the 24th and 25th verses of the 16th chapter of Matthew:—"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Subsequently Mr. SPURGEON arrived and repeated the sermon he had delivered at King-street Chapel to a most attentive congregation. He occupied about an hour and a half. On the same evening the Rev. E. G. GANGE, of Bristol, preached at Hope Chapel, Devonport, and took for his text, Peter v. 10.

The sittings of the Union were resumed on Thursday morning in George-street Chapel, Mr. Maclaren in the chair. After devotional exercises,

DECEASED MINISTERS.

The Rev. R. JAMES, of Yeovil, read a paper on "Dear brethren lately deceased." He said the few months that had elapsed since the last session of the Union had been marked by events which would long be remembered by many with the deepest sorrow and regret. Their mourning was not around the graves of their fathers, but for brethren who had recently fallen in the high places of the field while leading on with undaunted courage and undiminished energy the host of God's elect. They had scarcely recovered from the shock occasioned by the deaths of their beloved and distinguished brethren Haycroft, Vince, and Robinson, when the startling tidings reached them of the death of their brother James Mursell, whose warm sympathies, sound judgment, solid endowments, and practical energy entitled him to a high place in their affectionate esteem. Then their brother Giles was called to his rest after spending many years in the faithful and able ministration of Divine truth. Then followed, after a brief interval, the news that their brother Best, of Leeds, was summoned from his labours, in the midst of which he was favoured with the richest tokens of the Divine blessing, and looking forward to fresh efforts in the new sphere of usefulness upon which he had just entered with the brightest prospects of success. Then came the intelligence that Dr. Davis was no more. His loving spirit and beautiful simplicity of Christian character, blended with high scholarly attainments, caused him to be loved and respected by all who had the privilege of his friendship. These great losses were speedily followed by the sudden death of their brother Wilshire, whose ardent zeal and fervent piety made him a most successful minister and a blessing to the churches. The next day their brother Webb was called away, after spending a life of activity and devotedness in the Saviour's cause and Sale, an eminent missionary. To this list they had now to add the name of Dr. Prichard, so well known and revered in the principality of Wales for his deep piety, varied and learned efforts, and great usefulness in the cause of Christ. This veteran minister, scholar, and writer had left a name which would long be remembered with affection by a large circle of his brethren and friends. Some other names having been mentioned, the paper closed with an earnest expression of sympathy with the widows of the departed ones, and a prayer for their preservation and sustentation.

THE PASTORS' INCOME AUGMENTATION SCHEME.

The Rev. CHARLES WILLIAMS said that the delay in the consideration of this question had led to a conference between some half-dozen of those interested in the object, and he was glad to say

these six brethren represented almost six different views, and they had agreed to adopt a course which would, no doubt, carry the entire assembly with it. In the meantime, a gentleman whom they all honoured had volunteered to do a very necessary work. To his grateful astonishment, Sir Morton Peto, at a little meeting the previous day, volunteered to devote the next few months to a personal canvass in aid of the benevolent fund. He thought they would be all one in accepting the offer made by Sir Morton Peto, and not only wish him success, but he hoped that each man in his own locality would see that the success of the society was guaranteed there. In addition to this, the representatives of the National Society who were with them, so far as they were personally concerned, assured them that if it were practicable they would co-operate with them and unite with them, so that by unanimity they might secure the object they had in view. Certainly all difficulties had been removed out of the way, and they were all agreed so far as the matter to be brought before the meeting that morning was concerned. He called upon them all to assist in doing this work—that of their Lord and Master. He moved—

That this assembly, recognising the great need of a denominational fund for the assistance of aged and infirm ministers, and of ministers' widows, hereby resolve: (1) to establish a fund to be called "The British Union Annuity Fund," or as the committee shall otherwise determine; (2) to refer the scheme now before the assembly to the committee of the Union for revision, instructing them to confer with the representatives of existing funds having similar objects with a view to their co-operation, and to decide upon a scheme, and to appoint a committee of management; (3) to request the Rev. C. M. Birrell, the Rev. Dr. Brock, Sir Samuel Morton Peto, Bart., Mr. W. Middlemore, Mr. R. Cory, and Mr. W. S. Caine, of Liverpool, to solicit contributions towards a capital fund, and to hold the same until the fund shall be fully organised; (4) that the first annual report be presented to the meeting of the Union at Birmingham in October, 1876.

Mr. Bowser, of London, in seconding the motion said he thought the proposal was a most excellent one. The main feature of the requirements was that they should promise no more than the subscriptions given by the ministers could secure, and another feature was that they should take immediate action. These two points being secured, he was quite sure that the scheme itself would be carried out with great benefit. He would like to say that a young man of thirty years of age was entitled by a subscription, which in many cases he would easily get, to 45*l.* or 50*l.* a-year on retirement, in addition to any voluntary contributions that might be made to him.

The Rev. B. C. Young, of Coseley, one of the hon. secretaries of the National Union, spoke for himself and his brother secretary, Mr. Brown—not for the committee—when he said they would unite all they could with their Baptist friends in their new scheme, and do all they could to make the new society a strong consolidated society. It would be a great pity that there should be two societies for the same object, and that people should ask—as the agents went about the country—to which they should give their donations. He trusted the society would answer its large sympathetic purpose, and that the churches would look on the matter, not only as one of benevolence, but as one of justice. He supported the motion.

Sir Morton Peto said there were a great many then present who were not aware of the very large responsibility, and the very large amount of personal anxiety, he had in doing his best in the position to which he had been placed in regard to the Lady Hewley Fund. For the last twenty-five years he had been trustee of the fund. After the suit of the English Presbyterians, their Congregational friends, and the Baptist body, when the money came into hand, he was appointed trustee. Then the fund amounted to something like 3,000*l.* a year, but now it was considerably over 7,000*l.*, and last year he had the responsibility of providing for the various recipients an amount exceeding 2,000*l.* He hoped that whatever scheme they might adopt as men of business would comprise, not only the retiring fund for ministers, and also an annuity for widows, but the enlargement of the incomes of existing ministers. He had a most profound conviction that the churches throughout the country required awakening with regard to their responsibilities on this question, and he was most thankful that on the previous day the president brought the subject before the Union, and no one could have done it more gracefully and properly. He had not the slightest doubt that the scheme, having, as it had, most careful actuarial calculation, and being considered by the other bodies who were engaged in similar schemes, would, in a very short time, produce consolidated action that would enable them to succour their friends in the way it was desired they should do, and they would no longer have the reproach which at present attached to them, as Nonconformists, on this question. It was not a minister's question. It should be taken up outside, and be met in a proper spirit, as the Free Church of Scotland had met it. The contributions of the churches to the society should be paid, not in a mercenary spirit, but as a religious duty. He cordially wished the scheme success.

The motion was unanimously carried.

THE EARLY BAPTISTS OF DEVON.

The Rev. F. Bosworth then read a very interesting paper entitled, "The Early Baptists in Devon; their History, Suffering, and Character." He stated that the first church in Devon was that of Tiverton, then celebrated for its woollen manufactures, indeed the chief market for cloth in all the West of England. Thither Dutch Baptists, driven from their own land by persecution, were attracted by the trade of the place, and there they disseminated their tenets. As early as 1624 the church at Tiverton was a recognised body, holding intercourse with the Baptists of Amsterdam, from whom they, year after year, sought advice, and with whom they desired communion. The paper went on to describe the gradual increase of Baptist churches, which up to the time of the Restoration were only found in the eastern and southern parts, the three centres being Tiverton, Plymouth, and Luppitt. Various partial attempts at union that had been made were followed by the formation of the Western Association in 1653, the first in Britain, which before 1660 included all the Baptist churches in Somerset and Devon. A precious fragment of the minutes of this first Association is among the choicest morsels of the College Library in Bristol. To these gatherings, as the roads were so bad, the brethren repaired on horseback, and so attractive had they become, especially in Wales, that some seventy years later it was sometimes necessary to provide for 700 or 800 horses. Just as all the churches in the county had become united, and had met with greater success than might even have been expected, the Restoration put a stop to all, and brought proscription, loss, persecution and death—to none more so than the Baptists.

Our brethren in this county seem to have had their full share in suffering, although not one of the ministers in Devon was among the ejected in 1662. Multitudes of our brethren were, as Abraham Cheer says, "kicked, beaten, and wonderfully abused." They were imprisoned in such numbers that according to Adis, one of them, sixty were confined in one room nine feet broad and fourteen feet long. So crowded were the gaols that in some of them part of the prisoners had to stand while the rest found room to lie down and sleep. In many instances the members of our Churches were chained to floors; multitudes died through the closeness of the prison, some were beaten to death, and a few were condemned to lose all their property, and imprisoned for life. Several members of the Upottery Church were exiled to Jamaica to be worked and whipped, and sold as slaves. Strange that about seven years before that island had been conquered by a Baptist, Admiral Penn, and that in years nearer our times our brethren there should take no second place in the emancipation of the slave and in the publication of the Gospel. Henry Fritz, so closely associated with the history of the Plymouth Church, formerly a member of H. Jessy's Church, was imprisoned twelve years in Exeter; another minister twenty; a third died there in prison. Abraham Cheer was confined in irons, then in five prisons, and at length died in confinement at Drake's Island, as did another of our ministers. During this terrible period our church books were hidden or destroyed, and most of the churches were deprived of ministerial oversight, and for eighteen years Plymouth Church had no pastor. Ten years after the Bartholomew year Charles II., without the advice or consent of his Parliament, issued a Declaration of Indulgence, granting the living of preaching to those Dissenters who should apply for licence so to do. About 3,400 made application. Just about 200 years after—three or four years ago—a leather sack was found hidden away in a cellar in Whitehall. Its contents are now in the Record Office. It contained nothing but scraps of paper, on which names only are written, the names of such applicants. Of those in Devon who made application there were 201 Presbyterian ministers, thirty-six Independents, and nine Baptists. Of these last were the names of two ministers of the Bampton Church, two of Honiton, two of Tiverton, one of Exeter, one of Dartmouth, and one of Sandford Peverel, a list which throws light on the religious history of the town.

Mr. Bosworth concluded his sketch with some remarks illustrating the religious character of their Baptist forefathers in the faith who laboured, and suffered, and died in the county of Devon, and concluded by saying:—Such men were our forefathers; brethren, men, real men, Christian men. For them no tinge of shame need colour cheek nor brow. They laboured, and now have entered into their labours. They suffered, and now we are free to serve as conscience dictates. Catching their spirit, imitating their loyalty to conscience, truth, and God, transmitting their energy and zeal, let us prove that we are not "feebler sons in feebler days."

The Rev. W. G. Lewis, of Bayswater, moved a vote of thanks to the readers of the papers, with a request to put them into the hands of the committee to be published. They would go away from Plymouth with grateful memory of God's goodness, and charged with deeper duty to Him owing to the memory of those who had departed. They thanked Mr. James for a painful task most lovingly performed. The paper read by Mr. Bosworth would be amongst the happy facts of the Plymouth assembly. (Hear, hear)

The Rev. Dr. Thomas, of Pontypool, seconded the motion. The papers to which they had listened were worthy of careful study, and merited cordial thanks. He had never heard papers more calculated to arouse them to increased activity, looking at the tenderness of the one and the stirring force of the other. He had laboured for fifty-two years as a pastor, and now he could only see one or two of his fellow-students at Abergavenny left working in God's service. The loss of Robert Ellis, who was a great and good man, was felt deeply throughout the Principality of Wales. Respecting Mr. Bosworth's paper, he might remark that the principles which guided their forefathers were the same as had actuated him all his life. Forty years ago he joined the Anti-State-Church Association, and had continued his connection with it to the present day. He had done all he could to show the errors of the State Church, especially that of Ritualism, which he regarded as nothing else than rank Popery. He trusted the brethren would awake and bestir themselves upon this question, and pursue their course until their great object had been achieved—the separation of the Church from the State.

Mr. J. S. Wright, J.P., of Birmingham, Dr. Prance, and Dr. Brock having expressed their sense of the value of the papers, Mr. Bosworth, in reply, said his desire was that they should imitate the virtues of their spiritual ancestors, that conscience should be held in all reverent respect, and the truth of God be maintained, come weal, come woe.

WORK FOR YOUNG MEN.

The Rev. T. Wilkinson, of Tewkesbury, read a paper on "The services to be rendered by young men in the work of the churches." The want of the present day was that of suitable labourers in the Lord's vineyard, both in evangelistic service and in the more regular work of the churches, and the supply should come from the young men of their congregations, and especially of the more educated class. The question was, how could the supply be made available for the need. The speaker referred to some of the difficulties they encountered, such as that men worked more independently than formerly. They liked liberty, and they worked the harder and the better for having it. The times were changed and changing. The principle of authority, and that of individual freedom—as in secular governments, so in the church—had come into collision. Papal infallibility had been reached at the one extreme, and had been staked down on that utmost limit as a fixed dogma. The other extreme had not yet been reached, nor resulted in a polity; but along the line of its influence they could trace the loosening of the denominational bonds and the disintegration of churches. One result of this disintegration had been to release some active spirits from their stated cohesion with the controlling forces of the body, and their consequent volatile dispersion abroad. In other words, many of their young men declined to work in their organisations, and hence, of course, did not ask the aid of their organised means. It had been hinted that their churches were not refined enough for educated young men to chose to be associated with them, especially in the close relation of pastor. But they could not reconstruct their churches in deference to any ideal which their young men might imbibe. They must be taken as they were. They must remain religious republics and a spiritual democracy. If men were not robust enough to bear them joyously in the free air of their (the Baptists) primitive polity, even if it were severe, and taste of the storm sometimes, they had need betake them to the lower Alps of State patronage and pay. The rev. gentleman then went on to give some hints on the practical employment of their gifted young men generally, and he suggested that for their sakes the Baptist Colleges should be more open than they at present were. He happened to know for a fact that men who had taken positions of great influence as writers, and as preachers, were turned back at their college gates for lack of a little smattering of knowledge. He thought such a thing as this ought to be impossible.

A vote of thanks to Mr. Wilkinson for his paper having been carried, the Rev. Dr. Steane made a brief report relative to the Education Board, and the Rev. J. H. Millard moved a resolution commending the Augmentation Society to the increased support of the churches.

THANKS TO PLYMOUTH.

Sir Morton Peto moved:—

That this assembly offers warm and hearty thanks to the churches of Plymouth and Devonport for the very kind reception and the generous entertainment they have given the ministers and delegates and members of the Baptist Union, more especially to the Revs. J. Aldis and R. Lewis, Mr. Greenaway, and the executive committees who have laboured so assiduously to promote the enjoyment of their visitors; and the assembly devoutly prays that the meetings held here may be followed by showers of blessing upon the town, and upon the whole West of England.

No one who had been to Plymouth could possibly go away without having the most happy remembrances of what their dear friends had done. (Applause.) Anything more generous, Christian-like in its courtesy, or more acceptable could not by any possibility have been devised than the attention they had all received at their hands.

Mr. Cory, of Cardiff, seconded the motion, which was unanimously passed.

The Rev. R. Lewis, Messrs. T. Nicholson, R. C. Serpell, and J. Greenway (the hon. sec.) replied, and spoke of the pleasure it had afforded all connected with the denomination in Plymouth to do all they could to make the meeting a successful one.

The session then closed with singing the doxology and prayer by the Rev. C. M. Birrell.

PUBLIC MEETING IN THE GUILDHALL.

This spacious and handsome building was thronged in the evening, every accessible part being occupied long before the proceedings commenced. The chair was occupied by Mr. Elisha Robinson, of Bristol, and among those at the front of the platform were Mr. Spurgeon, Mr. Aldis, Mr. Lewis, Dr. Green, Dr. Prance, and the speakers, and most of the ministers and delegates occupied the orchestra.

The Chairman, after some introductory remarks, said that though they had assembled in that town to promote the interests of the Baptist denomination, primarily and above all they met to promote the interest of the Christian religion, and this in their judgment was done best by supporting the Baptist cause. In Great Britain they had not so

much to contend against heathenism, Mahomedanism, or infidelity, as what had been aptly termed "religion by proxy," namely, the preaching of salvation by the sacraments made efficacious by means of the priest, instead of salvation through Christ. They might rely on it, that no denomination by its faith and practice stood on firmer or more tenable ground. No body of Christians presented a stronger barrier to the inroad of alleged sacramental efficacy and priestcraft, or offered more efficient resistance to Puseyism, Ritualism, and Popery than the body to which it was their privilege to belong. He wished to say a word or two about the "Union," or perhaps want of union. As Baptists, they had too long prided themselves upon themselves upon their independency, upon their freedom, upon their individual liberty of action. They were too independent; their independence amounted often to isolation; too little identity of interest existed; too small an amount of sympathy was shown between the urban and suburban, the rich and poor, the village, the town, and the city churches. That Union and these meetings were doing something to remedy the isolation, but a good deal more in this direction should be done. But before the Baptist Union could become the power for good that it ought to be, it should have more authority; some approxiation to the authority exercised by a Presbyterian Synod or a Methodist Conference. By the meeting of the Union there was the incidental and subsidiary benefit of individual improvement and personal enjoyment. To come into the balmy atmosphere from the less genial clime of the northern centres of population, and to hear subjects of deepest interest to man here and hereafter discussed by those who would be prominent on any platform by virtue of their ability and Christian character, was a pleasure of no ordinary kind. But these advantages were only subsidiary. The main issues were these—they expected to see an improvement made in the position of ministers and churches, by adoption, as occasion might arise, of the suggestions of the president in his address of Wednesday. One of the causes of the effective character of this address was that it fell upon the ears of those who had more than made up their minds that its suggestions must be adopted, namely, the union of several small churches under one minister, the greater employment of lay agency, and the better payment of the ministry. He believed that the Home and Foreign Missionary, the Bible Translation, Chapel Building and other societies would receive an impetus from this meeting of the Union; but while they expected to see all those benefited, they had an especial wish and belief that new life would be given to the funds for the augmentation of ministers' salaries, the education of minister's children, and the prospect scarcely launched, but as important as either—the proposal to create a fund for annuities to retiring pastors and their widows. If the payments to this fund were well supplemented by annual donations and the fund disbursed by the Union, it would give reason for the exercise of some authority, and it should become a court of appeal in matters where the interest of a church or of the denomination required it. The secretary should devote his whole time to the Union, and be well paid.

The Rev. T. M. Stevens, B.A., of Sheffield, spoke at some length on the great responsibility and duty of the church towards their new converts. The Rev. J. C. Jones followed, his subject being mainly revivalism. The movement carried on for the last two or three years had given an impulse and spirit to evangelism, solving, as he thought, the problem in England of how to get at the great masses of the country. Their power to evangelise did not lie in going half way down a hill to meet sinners; nor by going half way into worldliness with them; they must stand in the holiness and isolation of Christianity, which was the power of Christianity. This spiritual awakening, this spiritual evangelising had done, and would do much more, to strike a hard blow against sacerdotalism in this country, and especially in the villages, than anything else. The Rev. W. Cuff spoke of the Gospel of Christ and the spirit of the times. He thanked God that the public mind was more receptive, and that the people were asking for the Gospel, and received nothing else as they did that.

The Rev. C. H. Spurgeon, who received a very cordial welcome, on behalf of the ministers and delegates of the Baptist Union thanked Plymouth for its hearty welcome of the Union. While Devonshire cream was admirable, the people of Plymouth were the cream of Devonshire—(laughter)—and if there was one man among them above another to whom credit was due it was his dear old friend Mr. Aldis, whom he trusted God would long preserve in that freshness and vigour which was one of his characteristics. Addressing himself to the subject, "A Church all alive," he said he should like to see the church worked up into a fury of Divine life. They knew they were capable of wonderful things. Men, under certain conditions, became so strong that, though they had no more muscle and sinew than before, yet it took ten men to hold them. There was a divine fury which might come to men, and make them men ten times stronger than ever. When the devil got into a man he broke a chain; but if God got into man, with God's omnipotence within him, they would not be able to restrain him. Oh, he hoped to see the day when the church would be filled with omnipotent life right through by the power of the blessed God. He desired not only that they might have life, but have it more abundantly. How were they to have this life got into their churches? He answered that it must be by the Spirit of God, and it must be by the truth. The truth was the light, and the light was necessary to healthy life. They might work in their churches; they might labour; but if the blessed light of God's own truth did not come, it would be sickly vegetation, akin to death. Oh, might God grant that none of them might obscure the light of the Gospel, or keep back any part of it, or in any degree give the people a substituted light of the Gospel. If they did they would nurture a vegetation which would never have a hue, nor the true excellence of the life which cometh from above. They must see well to it. He should like to see the churches all alive for work. He hoped that had got really warm-hearted ministers, and if they had not he advised them to make their ministers warm-hearted. They must know how to do it. Not by finding fault with them. People did not improve much in that way. He had generally found that congregations which were good got good ministers, and when they encouraged them they generally encouraged the congregation. They must not be afraid to encourage their ministers. He advised them to cheer their ministers, who would do a great deal more for being cheered, for without cheer they did not know what a man would do. They talked of men who were to fill the pulpits at Cambridge, and elsewhere, and they wanted big men to fill them. Suppose his own poor people had wanted a big man. They said, "Here is a rough cub who will want a good deal of licking into shape, but we had better give him a chance." They had given him a chance, and had got him into some shape or other, and he and his people had got on well together for twenty-one years. If they gave the young brethren a chance, they would find out what was in them. He got letters sometimes saying that chapels were declining, and the people wanted a man who would fill the chapel. He wrote once to say he had not got a man of such extraordinary dimensions. He wanted to call attention to the fact that in no sense could a minister fill a chapel, but the people in it must do that. If the church was to be alive, all the people in it must be alive too. If there was a purpose to be served, it was that the sons of men might be saved, and the multitude brought to Christ. They could do much to spread the Gospel by their influence alone. The world did not understand theology, and what they meant by salvation, justification, and many other things; and it was for them to show these people how they lived in Christ, and how He was their comfort and joy. By seeing the things before their eyes they would understand what the Christians wanted to teach. Every Christian, by the consistency of his life, could let the world see what Christ came into the world to do. But they must not think that their influence did enough. There were Christians who never said anything for Christ, but they remarked that their convictions were very deep. He wanted the churches of Plymouth to wake up to action. He wanted them to plead for their families and for their children. He wanted parents to draw their children's hearts to Christ, so that the devil might never be able to erase His name from them. He wanted men of business to bring the men they employed to Christ. He charged them not to have a number of *employés* for whose souls they did nothing. There was no reason why every house in Plymouth should not have the Gospel sent to it. Had they not soul enough in them to unite together all the churches and say, "We will do this, and there shall not be, at the end of six months, one uninvited person in the town?" Having suggested the propriety of wealthy people throwing open their drawing-rooms and parlours for Bible-classes, the speaker briefly alluded to the agitation for increased pay for agricultural labours. He was asked the other day by a clergyman, one from the rural districts, but a dandy withal, what he thought of the Agricultural Labourers' Union. "For," said his guest, "I believe that if they get another half-crown a-week it would do them no good; they would only spend it in the public-houses." One of his (Mr. Spurgeon's) friends who was present, and who, unfortunately, was somewhat of a Radical—(laughter)—interrupted and said, "Well, Mr. Clergyman, that is a pretty confession for you to make. You and your party have been taking special care of the agricultural labourer for the last 200 years, you have driven away, as far as you could, every schismatic Baptist or Methodist from our villages, and yet you say that they can't be trusted, after all your training and education, with two-and-sixpence per week." Somewhat nonplussed with this, the clergyman turned to him (Mr. Spurgeon) and said, "Your friend is rather a violent man, is he not?" "I'm afraid he is, and I should like to say a word in your favour, but I can't think of one. I do think the labourers deserve more money; they should have their condition improved; and I'm quite certain, whatever may be the case with the labourers who have been in your State-paid churches and schools, that if you come into our chapels you may give half-a-crown a-week more to every church member you find there without running any risk." (Laughter.) He (Mr. Spurgeon) had no sympathy with keeping a man poor in order to make him religious. (Cheers.)

Mr. R. C. Serpell moved a vote of thanks to Mr. Robinson for presiding, which was seconded by the Rev. J. Aldis, and carried. Mr. Robinson having replied, the proceedings closed by singing the Doxology.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(*From our Correspondent.*)

Last week the Social Science Association was in session at Brighton, the Church Congress at Stoke-upon-Trent, and the Baptist Union at Plymouth—pretty well for one week, even for reporters and editors, suffering from the news-hunger of one of the dullest of the dull seasons. The Congregational Union has this week pretty nearly to itself; and, whereas the other gatherings were provincial, the Union assembles in London, and, in a certain sense, may be said to have London, as well as the week, all to itself.

As all Congregationalists know, the Union holds its annual meeting in the metropolis, in the month of May; when its "sessions" have to be crowded in amid the many other religious anniversaries which make that month notable in the estimation of the religious public. But the autumnal meeting is always in the provinces, and usually in one of the largest towns. Since 1839, Birmingham, Nottingham, Liverpool, Leeds, Sheffield, and Bristol have each entertained the Congregational delegates twice; and, as it is twenty years since the "autumnal" was held in London, it was thought time that the capital had its turn again. It is both advantageous and disadvantageous; for while metropolitan Congregationalists need bringing together and stimulating as much as those of any other part of the country, it is impossible to secure that concentration, and that close attention, which commonly characterise the country sittings of the Union. Then, as everybody comes to London now, and many pretty often, there is none of the novelty attaching to the visits paid to a town to which perhaps few of the delegates ever went before. In one respect, London is better able to do its duty in this matter than it has ever been previously; seeing that it now has a Congregational Union of its own. That body has undertaken to provide hospitably for the delegates, and has, I believe, done its duty in that respect with completeness. Between 1,200 and 1,300 delegates were on the list of those expected to attend the meetings, and I understand that all applications for accommodation were met. And as London has the reputation of being a very inhospitable place, let me add to its credit, that probably half the number of delegates will this week be the guests, not of strangers, but of friends, with whom they have made their own arrangements; leaving the balance only to be provided for by the London Union.

The proceedings commenced with a service at the City Temple on Monday evening, and, so far as mere numbers are concerned, they cannot be considered to have opened successfully. Those who have attended similar services on the Monday night in the provincial towns where the Union has assembled know what large and eager audiences have crowded the chapels in which they have been held, and they must have been startled at finding the City Temple, at the beginning of the service, a third full only on the ground floor, and the gallery nearly empty. Matters improved during the next hour, by which time the attendance was doubled, but that was all. Now, I can quite understand that the members of the Union, who had travelled long distances during the day, and had to find out their suburban staying-places in the evening, could easily excuse their non-attendance; but where were the Congregationalists of London? Clearly the new London Union has yet its work to do, to create that *esprit de corps* which does so much to ensure success on these occasions in provincial towns.

Of course, a service conducted under such circumstances is necessarily somewhat cold and flat; though, probably, if the same number of people had been gathered in one of the large rooms in the basement of the City Temple, there might have been a hearty service. The Rev. J. Beazley, late of Blackheath, presided, and in the course of the devotional service, which occupied from seven to eight, he delivered a short address. The reality and the efficacy of prayer was his topic; his propositions being, that it was in harmony with God's nature for Him to listen to prayer, that prayer was a duty taught by Christ, that long experience enforced it, while it was in accordance with the instincts of our nature. Ministers, in particular, felt the necessity for prayer, and, as the members of the free churches had to bear their testimony against a reaction in favour of Sacerdotalism and Ritualism, they should pray to be enabled to defend the truth in the right method and in the right spirit. He also urged the desirableness of supplication, as a means of securing a blessing on the meetings about to be held. The preacher was to have been Mr. Baldwin Brown; but the state of his health prevented his fulfilling the engagement, and, at short notice, Dr. Allon consented to take his place. That, he said, precluded the preparation of a

special discourse, and so the Doctor gave one which might be supposed to have been delivered in the ordinary course of his ministry; and, accepted with that explanation, the sermon was characterised by too much ability to allow of any dissatisfaction. "Philip saith unto Him, shew us the Father," was his text—a demand as old as humanity, and which had been answered in a thousand ways. The discourse was an elaborate one—for the Doctor always does his work thoroughly—and it would do him injustice to attempt an analysis which must necessarily be imperfect.

On Tuesday morning the first session of the Union meeting was held in the City Temple, and commenced at the usual early hour of half-past nine. The attendance was good, even then, and as time went on, it became much the same as at the session in May. That is, the ground floor was crowded before the address was finished, and the galleries nearly filled, save the thirteen-pewed gallery at the end, which seems to have been erected to spoil the windows, and the upper portion of the building generally. After singing and prayer, the Rev. Alexander Thomson, the chairman of the Union, commenced the delivery of his address—fairly getting under weigh before ten o'clock, and keeping up the attention of his audience till half-past eleven.

If Mr. Thomson somewhat surprised the Union by the success of his address in May, I think the surprise must have been increased by this second effort of the kind. Those who knew him at all—and Lancashire men in particular—knew him to be an able and solid speaker and preacher; but he has displayed a vivacity, and pungency, and a capacity for making good hits, with which he was not generally credited. In May his topic was the changes which have lately taken place in the doctrinal teaching of Nonconformists, and he said that he should now have liked to have chosen, though he did not dare do so, our social life, with its present spirit and tendencies. He, however, did contrive to make known his sentiments, to some extent, in dealing with the subject which he had selected, viz., "Culture and Nonconformity." The subject, he said, was forced upon his notice by the criticisms of the *Times* and the *Spectator* on the proceedings at the breakfast in the Memorial Hall last May, when the portraits of Mr. Mills and Mr. Morley were presented. Both papers expressed satisfaction that Nonconformists were casting aside some of their old austerities, and counselled them to go further in the same direction, and especially, not to trouble themselves about disestablishment, but to give themselves to culture. These hints, said Mr. Thomson, were very suggestive; and they certainly furnished him with an admirable opportunity of describing what real culture is, and of showing that, whatever were the deficiencies of Nonconformists, they were not open to the censures of their critics, and had certainly better not adopt their suggestions.

If the address be carefully read, it will be found to be full of good things, and some of them put with the greatest force and point; while there was a tone of manliness running through the whole, combined with a vigour and skilfulness of delivery, which made the entire address highly effective. And some of these points were greatly relished by the audience. One of these was contained in the speaker's apologetic sketch of himself, as one of those who had not the opportunity of fraternising with dignitaries of the Church—the drift of which remark, made, as it was, on the City Temple platform, was quickly caught. Describing the narrowness and arrogance of the Established clergy, he asked if their humanity was shown by clerical magistrates, who pronounced unrighteously severe sentences on the young people whom they declared to have been regenerated in baptism? The Establishment, he said, might be favourable to horticulture, but to no other culture, and he drew a very effective contrast between the freeness, the life and vigour of Nonconformity, and the cramping, narrowing influence of the creeds, services, and government of the Established Church, many of the clergy of which could only preach sermons of which they had become possessed by felonious means! No doubt there were exceptions to such a description, but that only showed—Strauss notwithstanding—the possibility of miracles! The speaker came down on Archbishop Tait with great force, referring to his feeble, pointless, and hesitating allocution issued early in the year, and said while such a man reigned in Lambeth, Dr. Whately was exiled in Dublin and Connop Thirlwall at St. David's. He spoke in very strong terms of the mental condition in which the Church had left the rural districts, and attributed to its influence some of that mental indolence of which Mr. Gladstone had lately complained, as a characteristic of the English people. Nonconformity, on the other hand, compelled men to think, shook them out of slumber, and impelled them to vigorous action. It had done great service to the State; while the defenders of the rankest abuses had drawn their levies from the upholders of the Establishment.

It will thus be seen that the chairman's address was an anti-state-church address—as every Congregational Union Chairman's address is now. But that alone would be an inaccurate and misleading description. The speaker freely admitted, and accounted for, the shortcomings of Nonconformists in regard to culture, and urged the need for advancement; while he pointed out some directions in which, he thought, advance was dangerous. That led him to the subjects of chapel architecture and services, as well as the tendency of Nonconformists to seek after gentility, to indulge in amusements to excess, and to do other things which were equivocal, if not absolutely wrong. He urged that their main concern should be with man's moral condition and spiritual needs; while they would have nothing to apprehend from all that science and culture could offer to promote mental independence and progress. They need not throw all their energies into the crusade against the Establishment, for that was certainly doomed, and its fall would be the resurrection of the Church—not the Church of the priests, but the Church of the people. Need it be added that the speaker was frequently applauded while he spoke, and was greeted with prolonged cheers when he closed?

There was very little time lost in formalities after the delivery of the address; a committee of reference, to arrange any new business, being quickly appointed, and the representatives from other bodies being as quickly introduced. They are to speak at a subsequent stage.

Then came the most practical, and in some respects, most important, topic in the programme, viz., the report of the committee on the scheme for the formation of a general board of finance. It was thought that this might lead to a lively debate; but the resolution submitted was too carefully drawn to allow of a discussion of the details of the scheme; and what was actually said conclusively showed, I think, that some of the leading members of the Union who at first objected to, or were doubtful about the scheme, have swung round, and will now throw their weight into the scale in its favour—at any rate so far as its fundamental principle is concerned. Mr. Hannay's report described the result of the reference of the proposal to the several county unions—nearly all of which had discussed it. The issue was, that the proposal had been substantially accepted by unions which together raised about 13,000*l.* a year for aiding ministerial incomes, and had been disapproved by a few unions, which raised about 9,000*l.* But then among the latter were such important counties as Lancashire and Yorkshire. It was admitted on all hands that something should be done to increase ministerial incomes, and to aid struggling Nonconformity in the villages; but the subject needed more discussion, and a new draft scheme would have to be prepared. The subject was a vital one for Congregationalism, and they ought not to be satisfied till it had been satisfactorily dealt with. Mr. Hannay then moved a resolution, which instructed the committee to summon another representative conference to consider the entire question, and this was seconded in a very pointed speech by Mr. Lee, of Manchester. He said that Lancashire had evaded the scheme, and Yorkshire had not condescended to notice it. He also deprecated attaching importance to the money raised in those counties, since money-bags and wisdom did not always go together. He made a good point by saying that manufacturers and others, who had grown rich, gave their children a better education than they themselves had had, but did nothing to secure for them higher teaching from the Nonconformist ministers to whom they expected them to listen. There ought to be a great change in that respect, and our college principals and professors should be among our best, and best maintained, men. Mr. H. Spicer, jun., who has aforetime criticised the scheme, while reserving himself for future discussion, said they must preserve the self-respect of the aided churches, and beware of taking a false step. The Rev. J. G. Rogers showed the good effect of his recent evangelising work in Berkshire, by pleading earnestly for help for the Nonconformists of the purely agricultural districts, of whose real condition, he confessed, he had not before been fully aware. He besought the Union not to be alarmed by difficulties, but to face them with a feeling that they must, and should, be met. Mr. Grimwade made a short speech, which ought to have attention apart from this financial discussion. He said he wanted the rich Dissenters of the north to come and buy land in the East, that they might let farms to Dissenting farmers. The landlords in Suffolk, he said, were systematically trying to stamp out Dissent; refusing to allow sons to have the farms which had been held by their fathers, or to let them to any Dissenters. His statement and appeal were received with much sympathy; though Mr. Dale expressed a hope that Mr. Grimwade would not be supposed to wish that Dissenters should be as exclusive as Churchmen. All they wanted was fair play, and that farms should be let to the best men. As to the finance scheme, Mr. Dale said they must have courage, and not dread centralisation; for they needed a good strong central board. After a little more speaking the motion was carried unanimously.

This matter having been disposed of, two resolutions relating to the mode of raising money in Congregational places of worship were submitted; they being remnants of the meeting at Huddersfield last autumn. The first affirmed the desirableness of relying exclusively on weekly offerings; the second, that where pew-rents exist, and their abolition would occasion a conflict of opinion, the weekly offering plan should be carried so far as is practicable. The subject was introduced by Mr. Common, of Sunderland, in a good paper full of practical matter, coming from a practical man; but the speaker's voice was indistinct and the meeting was beginning to thin. Mr. Lee, the Rev. G. Reaney, and others spoke on the question, about which there appeared to be no difference of opinion, except in regard to the abandonment of pew-rents where they new exist.

The burials question was next dealt with—being introduced by the Rev. J. S. Johnstone, of Wolverhampton. The resolution was very decided in its terms, and affirmed that no change in the law would be adequate which was based on the assumption that the churchyards belonged only to Churchmen, whose wishes and views must be consulted in regard to Dissenting burial services. It also rejected the idea of silent funerals, and of separate Dissenting burial-grounds. The mover insisted that, whatever Episcopalians might be satisfied with, Dissenters must have freedom, and he appealed to the history of cemeteries to show that they knew how to behave with strict propriety. Dr. Kennedy, in an interesting speech, in seconding the motion, referred to the recent conference between Nonconformist and Episcopalian ministers on this question. He said that Dr. Allon, Dr. Angus, Dr. Edmond, and himself had strongly insisted on the principle laid down in the resolution, and had objected to both compulsory silence and separate interments. Nonconformists too much appreciated their liberty to speak to allow it to be taken from them, and it was because they could not yield on that point that agreement became impossible. There was no discussion on the subject, and the motion was carried unanimously.

It was then past two o'clock, and the first session came to an end. Instead of the members adjourning *en masse* to the Cannon-street Hotel to dine, they made their way to separate dining-rooms, furnished with tickets entitling them to a dinner. Of course this is not an imposing or altogether satisfactory arrangement, but the old system had become unmanageable, and, though its abandonment may be regretted in some quarters, the practical reasons to be urged in its favour seem amply to justify the change.

At night there was a public meeting at the Memorial Hall, for the exposition of Free-Church principles, and the hall was quite filled. Mr. Colman, M.P., was chairman—the first time I have seen him on the Union platform. He referred in his speech to the Public Worship Regulation Act, which he had felt it right to support, though he did not expect it would prove efficacious. He also spoke of the lawlessness of the Ritualists, and insisted on the necessity for self-sacrifice in the assertion of Nonconformist principles. The next speaker was the Rev. W. F. Clarkson, of Lincoln. It was, I think, his first appearance on a London platform, and no *début* could have been more successful. His subject was, "Free Church principles in relation to the sacerdotalism of the times," and his mode of handling it was excellent. The substance of the speech was good, the style compact and lucid, and some of the points were very telling. His description of the manuals for young people issued by the Ritualistic party in the Church made a great impression. He declined to accept the plea that the authors of these books were dishonest, since the roots of the system were to be found in the Prayer-book. Towards the close of his speech he counselled Congregationalists to avoid everything savouring of that which they condemned. In particular, he wanted to know why only ministers should be allowed to preside at the Lord's Supper, and also said that ministers and deacons were sometimes too unwilling to submit to the judgment of the churches on the matters submitted to them. Mr. Clarkson sat down amid unusual demonstrations of approval.

The Rev. R. Bruce, of Huddersfield, followed with an address on Free-Church principles in relation to the ministry; in the course of which he said that, considering the difficulties they had to contend with, he was surprised that they had so many efficient ministers. He, however, advocated the amalgamation of colleges, and the planting of them near universities. He made some very good points. Dr. Thompson, late of New York, and now of Berlin, was the last speaker, and, as may be supposed, he had to speak of the evidence in favour of Free-Church principles supplied by the United States. After a spoken introduction, in which there was some amusing by-play, he read, and in a lively and vigorous way, an address which, from beginning to end, was full of valuable matter. Besides giving some important statistics, he dwelt on the influence of freedom in theology on the conscience of the nation, and on the unity of the sects. He also vindicated America from the charge of sectarianism, and, to show how little was to be feared from the growth of Romanism, he produced a map which showed the relative proportions of the several religious bodies. Altogether the speech was a most useful contribution to the literature of disestablishment.

Mr. Richard, M.P., proposed a vote of thanks to the chairman, in a few humorous sentences, and at a comparatively early hour this very effective meeting was concluded.

To-day, the subjects to be discussed are—the difficulties in the supply of ministers—a proposed conference of Evangelical Nonconformists for religious purposes—and the interchange of pulpits between Nonconformist and Episcopal ministers. At night there are to be a service of praise, with addresses, at Surrey Chapel, and four children's services; and to-morrow the last session will be held, and there will be a closing *conversazione* in the evening.

As already stated, there was a special introductory service on Monday evening at the City Temple,

Holborn Viaduct, and yesterday morning the Union held its first session in the same place, the large building being well filled. After devotional exercises, the Chairman of the Union for the year, the Rev. Alexander Thomson, M.A., of Rusholme-road Congregational Church, Manchester, proceeded to deliver his opening address on "Culture and Nonconformity," the substance of which will be found in our supplement. When the applause which greeted the chairman at the close of his address had subsided, the assembly proceeded to business.

THE REFERENCE COMMITTEE.

On the motion of the Rev. A. HANNAY, the following gentlemen were elected as the reference committee:—Rev. Dr. Kennedy, T. R. Dale, and J. G. Rogers, and Messrs. A. Bruce, H. Wright, T. R. Hill, M.P., and G. Baines.

INTRODUCTION OF DELEGATES.

The following delegates were introduced by Mr. HANNAY, and welcomed by the CHAIRMAN:—The Rev. James Stark (Edinburgh), Rev. Geo. Clark (Hobart Town), Rev. Dr. Joseph Thompson (of Berlin, late New York), representing the Council of the American Congregational Churches, the Hon. H. T. Haydon (Connecticut), and the President of the Fisk University.

REPORT ON A "GENERAL BOARD OF FINANCE."

The Rev. A. HANNAY read the report of the committee on the scheme for the formation of a general board of finance. The document detailed the steps the committee had taken to ascertain the feelings of the different county associations. Out of forty county associations thirty-three had taken the matter up and communicated to the committee the result of their deliberations, and three others had communicated with the committee since the report had been drafted. All the leading associations were included in the number that had reported. The results disclosed the fact that the present state of things was regarded on all hands as unsatisfactory, and that a better was desirable for the more systematic help of the weak by the strong. In some cases, however, objection was taken to the principle of the scheme, and in other cases to the details. Dividing the county association into three classes—first, those having an income of 700*l.* and over per annum; secondly, those having between 300*l.* and 700*l.*; and thirdly those having less than 300*l.* a-year; the report went on to say that naturally the voices of the more wealthy associations would be influential, if not decisive, though the voices of the poorer associations would be entitled to weight as being those where the pressure of the present system was mostly felt. It was to be hoped, as discussion went on, that all parties would be able to take a more comprehensive view of the whole question than at present, for it was most urgent that the conditions on which their work as Congregationalists was being carried on in agricultural districts and villages should be taken up with generous thought by the denomination as a whole. There were three points chiefly for consideration, viz.:—Consolidation of existing funds, the preservation of the existing association, and the representative constitution of the board. The report then gave a classification of the replies of the different societies. The associations rejecting the first and leading point or principle represented an annual income of 7,276*l.*; whereas those accepting it represented an income of 8,353*l.* This was leaving London out of the question; but assuming that the associations who had made no report were equally divided, then the figures would be, for the principle, 13,306*l.*, and against 9,711*l.* It had to be borne in mind that the districts representing the larger sums were more scattered than those represented by the smaller sum. The conclusion to which the committee came was that at present the matter was not ripe for settlement; that even a discussion of it at present would be fruitless; and that, therefore, it should be more thoroughly considered by the pastors and representatives of the churches at their country meetings, as the recent decisions of the country meetings could hardly be considered as final. The committee had not considered any new scheme, but confined themselves to the recommendation that a conference should be held in London to report on the whole subject *de novo*.

Mr. HANNAY then said he had now to submit the following resolution, and he would reserve for himself the right to reply to any observations that might occur in the course of the discussion:—

That the assembly receives the report, and instructs the committee to take steps to summon, at the earliest possible date, a conference, to be held in London, composed of ministerial and non-ministerial delegates appointed by the county associations, with a certain number, not exceeding twelve, appointed by the committee, to consider the entire question raised by the scheme for a general board of finance, and to report; and that the special committee appointed in November last to correspond with the county associations be reappointed, with power to add to their number, to make the necessary arrangements for the meetings of the conference.

Mr. HENRY LEE (of Manchester) seconded the resolution, and said that from a letter he had read in the *English Independent* he had come to the conclusion that they would be compelled to inter the scheme as decently as they could, Mr. Hannay and himself being the chief mourners. He was very glad, however, that the way in which they had received the report gave some hope that the resolution he had seconded would be carried in that assembly. (Hear, hear.) He would add only a very few words in support of the resolution. It had been said, because the great counties of Lancashire, Yorkshire, Warwickshire, and Gloucestershire had not pronounced in favour of this scheme, that therefore as a matter of course it must be one-sided. Now, Lancashire had evaded the discussion on it; Yorkshire had not condescended to notice it—(laughter); Warwickshire had said "no," and then, like the young man in the parable, had afterwards repented; but he had yet to learn that where there was the largest amount of money there was the largest amount of wisdom. (Great laughter.) He had read of those who were rich, and increasing in goods, but if his memory served him right it was not stated as a proof of their wisdom. (Laughter.) He took it for granted that these great counties would condescend to look at this matter a second time—(Hear, hear)—and perhaps they would discover in it something more than what they had done at the first try. The Nonconformists had a great work at the present time to perform. (Hear, hear.) If they looked back at their history during the last fifty years they would find that the great body of religionists in this country had tried to stamp them out, but step by step they had procured freedom for themselves, and they now stood in a position won by their own exertions, and by the endeavours of their forefathers. (Hear, hear.) But with this they had a large amount of wealth, their system was one which made men. (Hear, hear.) It brought out their self-reliance, and formed their character. It qualified them for positions of usefulness, and he challenged anyone to look to commerce, or in the pulpit, or in Parliament, without finding that some of the leading minds that had influenced this country had sprung from the ranks of the Nonconformists. (Hear, hear.) But had they used the great wealth which God had given them in a right way? Now men died worth hundreds of thousands of pounds, they had even millionaires amongst them, and yet many of their ministers were not paid the salary which they gave to the clerks in their counting-houses. (Hear, hear.) Were they satisfied with this state of things? They were going to discuss the question as to the scarcity of ministers, and he was sorry he should be unable to be there with them; but was there not a very close connection between this and the money they were receiving? He believed there was. His inclinations were for the ministry, but his duty made him a merchant, and he had the ministry of trade. (Hear, hear.) But would anyone tell him that when he was receiving 100*l.* a year, and it was advanced to 200*l.*, it had no effect on his mind? He would affirm that it had. (Hear, hear.) It sharpened his intellects; it had a tendency to make him exert himself more, and the result was that from 200*l.* he got to 400*l.* and so on. (Hear, hear.) Were there not plenty of ministers in their pulpits who, if instead of giving them a home and money now and then they were to give them the solid fruits of their own labour, would save them from complaining of the want of good and efficient ministers? They must look upon this matter in a broad light. He would advance this illustration. A manufacturer commences in a very small way, and he accumulates a considerable sum of money. He pays a very small sum for seat-rent, and in course of time sends his children to be educated at a boarding-school, and they come back having had a very different education from their father. They look forward and expect a higher kind of teaching than that which the father probably was satisfied with. But what has the father done to provide for his children a higher kind of teaching in the chapel which he is accustomed to attend? He pays the same seat-rent and he gives the same subscription, and he goes on from year to year in this way without considering that if his children are to be kept within the pale of Nonconformity and not to go over to the Establishment, he has a duty to perform, in relation to them, and in relation to the minister who presides over them. They ought to support their ministers in a very different way. The principals of their colleges should occupy the first position amongst them. They had not hitherto been treated in this way; but he believed the time was coming when the men in their colleges, as in America, would be placed in the position they were entitled to occupy, and then they would find that the colleges they had opened would be turning out men whom they were not ashamed of, and who would occupy positions of honour hereafter. He believed the time was coming when they would see a very much better state of things than in the past, but much would depend upon themselves. He believed that this scheme of finance would be the most perfect in the world. He was glad it had been introduced, because he felt that the ball had been set in motion, and that they could not now stop it. They must take up the question, they must deal with it as a serious matter, and endeavour to raise the level of Christian brethren throughout their denomination, that the large amount of wealth they, as a body, possessed should not be turned to waste, but should be used for the culture of their ministry, as well as for their own culture, and in this way be made the means of glorifying their Lord and Saviour Jesus Christ. (Applause.)

The Rev. Dr. DAVIS (York-road) asked leave to read some resolutions as an amendment to the motion, but

The Rev. A. HANNAY said that any proposal as to the merits of the scheme would be out of order and premature, as the point at issue at the moment was simply whether a conference should be called.

The Rev. Dr. DAVIS said he would wait for the future discussion of the subject.

Mr. HENRY SPICER, Jnn., said he had no amendment to propose because the motion so carefully avoided the expression of any opinion. He quite agreed with and supported the resolution because he believed they would never raise the salaries of their ministers unless they raised a very much larger sum of money than they did at present. Reconstitution or transference of funds would never do that. They must get larger sums by fresh means and agencies. He understood the new conference was not to be committed to the details of past conferences—(Hear, hear,)—but that they were to consider the subject with the latest light before them; and further that they were not to discuss the need of doing something, but how that something should be done and done speedily. (Hear, hear.)

The Rev. J. G. ROGERS, B.A., said he should have preferred that the resolution had distinctly affirmed that there ought to be speedily some distinct provision made to meet the wants of the churches in rural districts. He had had some difficulties on this question as to the preservation of their principle of Independency; but while they conserved that principle, let them be careful not to be too conservative. His own difficulties had been cleared away by the recent personal experience he had had in some rural parishes in Berkshire. The social changes of late years had entirely altered the life of rural districts; and a cheaper rate of expenditure in the country was no longer the rule of rural life. The question was, should half be provided for these agricultural districts?—should their liberality be raised to a higher scale? He hoped Mr. Lee was wrong, and that there were some men who had both wealth and wisdom to use it. Let them go into the conference with a determination that they would have a scheme that would work; perhaps not a scheme that would suit everybody, but one that could be worked in some way, for he would rather do anything than leave the country districts as they now are.

Mr. GRIMWADE (Ipswich) said he hoped the assembly would affirm the principle of the need of some scheme. There was one point he wanted to mention. He wished the moneyed men of Lancashire and Yorkshire would help the agricultural populations by coming and buying estates, and letting the farms to Dissenters—(laughter)—for by the present action of landlords Dissent was nearly stamped out in Suffolk and other agricultural counties, for no landlord would grant a farm to any tenant who went to meeting.

The Rev. Mr. SIMPSON (of Liverpool) protested against this matter being delayed, even for the report of the conference, unless some tentative scheme were adopted meantime, so as to afford relief. While the assembly were debating the ministers were starving, and he knew that many of them had looked forward to this meeting for some relief. Towards such a scheme he himself would offer 10*l.* (Hear, hear.)

Mr. R. W. DALE (Birmingham) said he was afraid Mr. Grimwade's desire might be misunderstood in some quarters, as he was quite sure they did not desire to follow in the footsteps of the landlords, who, in some cases, undoubtedly took a course that might raise very dangerous questions with relation to their general position in the country. All that Nonconformists wanted was "fair play,"—let the land be let to the best farmer without respect to politics or creed. (Hear, hear.) But he rose to support the views of Mr. Rogers, that the committee should understand that they were to prepare a scheme; if not a perfect one, the best they could find. (Hear, hear.) It would be no use to say they could not find a satisfactory scheme; in such a case they must bring up an unsatisfactory one. (Laughter.) There was some fear of a central committee, but he could not see how the funds could be administered without a strong central committee in London. The fact was they must learn to trust each other in these matters; and if they did so, he believed that by this time next year they would have a scheme which would take away from the Congregational Church what had, for a long time, been a standing reproach. (Hear, hear.)

The Rev. Mr. DAVIDS (of Colchester) said he had spent a great deal of time amongst the weaker churches in the agricultural districts, and the residents in towns had no idea of the difficulties which had to be met with in the villages. He endorsed the sentiments of Mr. Dale that they should not, by hair-splitting, destroy the scheme; let them think of the subject, less as a matter of principle than of business and common-sense and urgency. With regard to Mr. Grimwade's observations, he hoped they would not be overlooked, for what he had stated was actually taking place quietly, as a sort of understanding between landlords. Let them be determined to bring something out of the conference. Things would shape themselves as they went on.

The CHAIRMAN then put the resolution, which was carried unanimously.

(Continued on page 1034)

AN EXPLANATION.—"Sir," said an old Scotchwoman to an Aberdeen minister, "I dinna ken a part of your sermon yesterday." "Indeed! What was it?" "You said the Apostle used the figure of circumlocution, and I dinna ken what it means." "Is that all?" said the minister. "It's very plain. The figure of circumlocution is merely a periphrastic mode of diction." "Oh, oh, is that all?" said the good woman. "What a puir fool I were not to understand that!"

COMMENTARIES ON THE BIBLE.

EDITED BY J. P. LANGE, D.D.

OLD TESTAMENT.—Eight Volumes have now been Published, viz.:—Genesis, 1 Vol.; Joshua, Judges, and Ruth, 1 Vol.; Kings, 1 Vol.; Job, 1 Vol.; Psalms, 1 Vol.; Proverbs, Ecclesiastes, and Song of Solomon, 1 Vol.; Jeremiah and Lamentations, 1 Vol.; Minor Prophets, 1 Vol.

NEW TESTAMENT—Complete in Ten Volumes.

"Lange's comprehensive and elaborate 'Bibelwerk.' . . . . We hail its publication as a valuable addition to the stores of our Biblical literature."—Edinburgh Review.

The Price to Subscribers to the whole Work is 15s. per Volume; Non-Subscribers, 21s. per Volume.

Edinburgh: T. and T. CLARK; and all Booksellers.

NEW BOOKS TO APPEAR IN OCTOBER.

Two New Books for Children.

THE WILD HORSEMAN of the PAMPAS. By DAVID KER, Author of "The Boy Slave of Bokhara," "On the Road to Khiva," &c. Crown 8vo, with Four Illustrations, 5s.

SEVEN AUTUMN LEAVES from FAIRY-LAND. Illustrated with Nine Etchings, 5s.

Three Scientific Works.

THE NATURE of LIGHT; with a General Account of Physical Optics. By Dr. EUGENE LOMMEL, Professor of Physics in the University of Erlangen. With 148 Illustrations and a Spectra in Chromo-Lithography, 5s.

. The New Volume of "The International Scientific Series."

The HISTORY of CREATION. By Prof. ERNST HAECKEL. A Popular Account of the Development of the Earth and its Inhabitants, according to the Theories of Kant, Laplace, Lamarck, and Darwin. The Translation Revised by E. RAY LANKESTER, M.A. With Coloured Plates and Genealogical Trees of the various groups of both Plants and Animals. Two Vols., post 8vo.

OUR PLACE AMONG INFINITIES. By RICHARD A. PROCTOR, Author of "Saturn and its Systems," "The Universe," "The Expanse of Heaven," &c. A series of Essays contrasting our little abode in space and time with the Infinities around us. To which are added "ESSAYS ON ASTROLOGY" and "THE JEWISH SABBATH."

CURRENCY and BANKING. By Prof. BONAMY PRICE. One Vol., crown 8vo, 5s.

The Damnatory Clauses of the Athanasian Creed are Unscriptural.

UNFOLDINGS of CHRISTIAN HOPE. By PRESBYTER. An Essay showing that the Doctrine contained in the Damnatory Clauses of the Creed commonly called Athanasian is Unscriptural. Small crown 8vo, cloth, 4s. 6d.

THE INFANT BRIDAL, and other Poems. By AUBREY DE VERE. A New Edition. Fscp. 8vo.

CULMSHIRE FOLK: a Novel. By "IGNOTUS." New and Cheaper Edition. One Vol., crown 8vo, 6s.

Geo. Mac Donald's New Novel.

ST. GEORGE and ST. MICHAEL. Three Vols., crown 8vo.

HENRY S. KING and CO., 65, Cornhill, and Paternoster Row.

THE QUARTERLY REVIEW, No. 278, is published THIS DAY.

CONTENTS.

I. MEMOIRS OF SAINT-SIMON.
II. TROUT AND TROUT-FISHING.
III. WILLIAM BORLASE, ST. AUBYN, AND POPE.
IV. DRINK: THE VICE AND THE DISEASE.
V. ICELANDIC ILLUSTRATIONS OF ENGLISH.
VI. THE MAULES OF PANMURE.
VII. RUSSIAN PROVERBS.
VIII. CENSUS OF ENGLAND AND WALES.
IX. THE CONSERVATIVE GOVERNMENT.
X. NOTE TO THE ARTICLE ON "CHURCH LAW AND CHURCH PROSPECTS" IN No. 277.

John Murray, Albemarle-street.

This day is published, price 1s.

RELIGION AND THEOLOGY,

A SERMON FOR THE TIMES,

PREACHED IN THE PARISH CHURCH OF CRATHIE, 5TH SEPTEMBER.

BY JOHN TULLOCH, D D.,

Principal and Professor of Theology, St. Andrews, and one of Her Majesty's Chaplains in Ordinary in Scotland.

WILLIAM BLACKWOOD & SONS, 45, George Street, Edinburgh; and 37, Paternoster Row, London.

BY E. PAXTON HOOD.

THE PEERAGE of POVERTY; or, Learners and Workers in Fields, Farms, and Factories. 8vo, 7s. 6d.

BYE-PATH MEADOW. Coloured Frontispiece. 8vo, 3s. 6d.

BLIND AMOS and his VELVET PRINCIPLES; or, Proverbs and Parables for the Young Folk. New Edition. 8vo, 1s. 6d.

London: S. W. Partridge and Co., 9, Paternoster-row.

SELECTION FROM

RICHARD BENTLEY & SON'S

LIST OF FORTHCOMING WORKS.

I.
A MEMOIR OF CHARLES THE TWELFTH. By His Majesty the King of Sweden. In 8vo.

II.
"MANN" and MANNERS at the COURT of FLORENCE, 1740—1786. Founded on the Letters of Sir Horace Mann to Horace Walpole. By Dr. DORAN, F.S.A. In Two Vols., 8vo.

III.
The LIFE of ARCHBISHOP LAUD. By the Very Rev. WALTER FARQUHAR HOOK, D.D., Dean of Chichester. Forming the 11th volume of "The Lives of the Archbishops of Canterbury." In 8vo.

IV.
The LIFE of HENRY TEMPLE, VISCOUNT PALMERSTON. The Concluding Volumes, by the Hon. EVELYN ASHLEY, M.P. In 8vo. With Portrait.

V.
MEMOIRS OF CELEBRATED ETONIANS, including Fielding, Gray the Poet, Horace Walpole, William Pitt, Earl of Chatham, Lord Bute, Lord North, Horne Tooke, Lord Lyttelton, Earl Temple, Admiral Lord Howe, &c. By JOHN HENEAGE JESSE, Author of "Memoirs of the Reign of George III.," "Memoirs of the Court of the Stuarts," &c. In Two Vols., 8vo.

VI.
The DEAD CITIES of the ZUYDER ZEE. From the French of M. HENRI HAVARD, Translated by Miss WOOD. In 8vo, with Illustrations.

VII.
TEN YEARS of MY LIFE. By the Princess FELIX SALM-SALM. In Two Vols., crown 8vo.

VIII.
TERESINA in AMERICA. By Therese YELVERTON, Lady AVONMORE, Author of "Teresina Peregrina." In Two Vols., crown 8vo.

IX.
ENGLAND: Literary and Social, from a German Point of View. By JULIUS RODENBERG. In 8vo.

X.
The INGOLDSBY LEGENDS. An entirely New Edition, printed in large clear type, in Three Vols., fscp. 8vo, to be known as "The Burlington Edition."

XI.
MEMORIALS of the SOUTH SAXON SEE and CATHEDRAL of CHICHESTER, From Original Sources, by the Rev. Prebendary STEPHENS, Author of "The Life and Times of St. John Chrysostom," &c. In 8vo. With Illustrations.

XII.
OLD and NEW ZEALAND. By an OLD PAKEHA MAORI. With a Preface by the Earl of PEMBROKE. In 8vo.

RICHARD BENTLEY and SON, 8, New Burlington Street, London, W.

NOTICE.—Now ready, the Concluding Volume of "Orthodox London."

Father Ignatius on Revivalism, Mr. Haweis with the Sunday League, a House of Compassion, &c.

ORTHODOX LONDON; or, Phases of Religious Life in the Church of England. By the Rev. C. MAURICE DAVIES, D.D. Second Series. One Vol., 8vo, 14s.

Also, now ready,

The Concluding Volume of "Unorthodox London."

Moody and Sankeyism, a Moscomdaic Sermon, The Music of the Spheres, the Jubilee Singers, &c.

UNORTHODOX LONDON; or, Phases of Religious Life in the Metropolis. By the Rev. C. MAURICE DAVIES, D.D. Second Series. One Vol., 8vo, 14s.

The above two volumes complete the set of Dr. Davies's works on Religious London, which can now be had complete in seven volumes, price £4 18s., forming the most complete and interesting works on London Religious Life ever published. As a work of reference it is invaluable.

ECCLESIASTICAL COURTS, CATHEDRALS, COUNTY DISTRICTS, CHURCH PATRONAGE, WHO ARE TO BLAME, &c.

Now ready, in One Vol., crown 8vo, price 9s.,

DISESTABLISHMENT, from a Church Point of View. By W. GILBERT, Author of "Shirley Hall Asylum," "De Profundis," &c.

"We have alluded to Mr. Gilbert's personal references. They are of a character to command an interest in and respect for his work, for which the Author has our thanks and our admiration."—The Nonconformist.

Tinsley Brothers, 8, Catherine-street, Strand.

THE SPIRITUALIST: a Record of the Progress of the Science and Ethics of Spiritualism. Established in 1869.

The SPIRITUALIST, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and has a steadily increasing circulation in all parts of the world.

Among the contributors to its pages are most of the leading and more experienced Spiritualists, including many eminent in the ranks of literature, art, science and the peerage.

Price Twopence.

E. W. Allen, 11, Ave Maria-lane, London, E.C.

NEW WORK BY THE REV. W. A. O'CONOR.

A COMMENTARY on the EPISTLE to the GALATIANS. By the Rev. W. A. O'CONOR, B.A. [In the press.

London: Hatchards.

NEW AND POPULAR NOVELS.

Now ready, at all the Libraries, in Three Vols.,

THE SQUIRE'S LEGACY. By MARY CECIL HAY, Author of "Old Myddleton's Money."

MY LOVE, SHE 'S BUT A LASSIE. By the Author of "Queenie."

WILD HYACINTH. By Mrs. RANDOLPH, Author of "Gentianella."

OFF THE ROLL. By KATHARINE KING, Author of "The Queen of the Regiment."

DIANE. By Mrs. MACQUOID, Author of "Patty," &c. Two Vols. (Next week.)

Hurst and Blackett, 13, Great Marlborough-street.

Now ready, in Two Vols., 8vo,

OUR BISHOPS AND DEANS. By the Rev. F. ARNOLD, B.A.

"This work is good in conception and cleverly executed, and as thoroughly honest and earnest as it is interesting and able."—John Bull.

Hurst and Blackett, 13, Great Marlborough-street.

Now ready, in crown 8vo, price 2s., cloth,

HISTORY of HARE COURT CHURCH during the Ministry of the Rev. Dr. Raleigh. By the Rev. J. SINCLAIR.

London: Longmans and Co.

The Banner of Holiness. A first-class paper, devoted exclusively to the interests of Scriptural Holiness. Edited by a Council Representative of the various denominations. 16pp. 4to, One Penny Weekly; 6s. 6d. a year, post free; monthly, 6s. a year, post free.

F. E. Longley, 39, Warwick-lane, London.

F. E. LONGLEY would feel greatly obliged if

CONGREGATIONAL MINISTERS

would carefully examine the Specimen and Circular of his "CHURCH and HOME" Illustrated Series of Monthly Journals for Localisation, which they received last week. It is the

LARGEST,
CHEAPEST,
AND SIMPLEST

Series for Localisation in existence.

F. E. Longley, 39, Warwick-lane, London.

HOME FOR LITTLE BOYS, near Farningham, Kent.

For little boys not ten years old, either homeless or in danger of falling into crime.

300 Boys are now in the Ten Cottage Homes.

They are taught tailoring, shoemaking, printing, carpentering, baking, gardening, and farming.

FUNDS are urgently NEEDED.

£1,500 will be required before the end of the year.

A. O. CHARLES, Secretary.

Office, 15, Cheapside.

Bankers—Messrs. Smith, Payne, and Smiths, 1, Lombard-street.

ALEXANDRA ORPHANAGE for INFANTS, HORNSEY RISE, N.

President—H.R.H. the Duke of CAMBRIDGE.

FUNDS are urgently NEEDED and respectfully solicited for this unendowed Charity, which depends entirely upon voluntary support.

The NEXT HALF-YEARLY ELECTION will take place at the LONDON TAVERN on WEDNESDAY, November 17, when Ten Children will be elected. Contributions, which will be gratefully received by the undersigned, will entitle the donors to vote at this election.

GEO. SAMUEL MEASOM, } Of the Finance
HORACE MARSHALL, } Committee.

Offices, 73, Cheapside, E.C.

INDEPENDENT COLLEGE, TAUNTON. Affiliated to London University, 1849.

Principal—Rev. W. H. GRIFFITH, M.A. Lond.

Second Master—THOMAS POWELL, Esq., M.A. Oxon.

Secretary—Mr. EDWARD BAYLY.

A Wills Exhibition of £20 will be open for competition at Midsummer next.

Two Exhibitions of £15 and two of £10 each will be awarded to Pupils distinguishing themselves at the Oxford or Cambridge Local Examinations.

Prospectuses, with the terms and full particulars, will be forwarded on application to the Principal or Secretary.

TERMS OF SUBSCRIPTION.

The NONCONFORMIST is supplied Post-free on the following terms:—

CREDIT.—Annually, 24s.; Half-yearly, 12s.; Quarterly, 6s.

PREPAID.—Annually, 21s.

18, Bouverie-street, London, E.C.

. The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

First Line	1 0
Each additional Line	0 6
Public Companies, per Line	1 0
For Situations Wanted, five lines	2 0
„ Wanting Servants, &c.	2 0

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

"H. Hitchcox" and "An (Almost) Impartial One." Crowded out this week.

The Nonconformist.

WEDNESDAY, OCTOBER 13, 1875.

SUMMARY.

On Monday evening the Prince of Wales left England *en route* for India. At Brindisi he will embark on board the Serapis, which is to convey him through the Suez Canal and across the Indian Ocean to Bombay. The stay of his royal highness in our Eastern Empire will extend over four months, during which he will visit every part of that great country, assist at many grand pageants, and indulge on a large scale his taste for sporting. There is no doubt that this visit of the Heir Apparent to the British Throne excites great interest among Her Majesty's myriads of subjects in Hindostan. It may have some beneficial political results there. Here it will afford an occasion for throwing a flood of light upon the claims, the habits, customs, and country of our Oriental fellow-subjects. In fact, for a time at least, India promises to become a popular subject out of doors, if not in Parliament.

Two of our foremost Conservative statesmen have been before the public during the past week, and both Lord Derby and Sir Stafford Northcote simultaneously relieved general anxiety by announcing that the extraordinary Admiralty circular relative to the surrender of fugitive slaves had been "suspended" or "cancelled." In other respects the speech of the Foreign Secretary at Liverpool was frank and satisfactory. His discriminating reference to England's moral influence in European politics was true and forcible. That influence was, he said, due to our position as a disinterested state. It was palpable, and as great "as any rational person need care to wish for." His lordship made somewhat light of the rising in Herzegovina, but said the great Powers would press administrative reforms on Turkey, though he could not say they would be guaranteed, nor did he hold out the prospect of "a radical cure." The Chancellor of the Exchequer has been laying the foundation stone of a new graving dock at Middlesborough, and spoke quite in the spirit of a Liberal statesman; taking occasion to repudiate very strongly the mysterious Admiralty circular issued by the Government of which he is a member, and, in reply to the taunt of our "insular policy" claiming for England that she ought "to continue, as she has taken the place, to hold the first position in the development, not only of her own great empire, but of commerce and of civilisation throughout the globe, and in the work which lies now before her to do she has work worthy of all the energies she can command, and work equal and superior to that which has been done by our forefathers." Sir Stafford Northcote is certainly no Tory, though associated with Tories.

Lord Derby, in his Liverpool speech, had no "decisive intelligence" to communicate relative to China. He could only hope that matters would go well, and "if it could be honourably escaped, a war with China was a thing we all should deprecate." But the Government, he said, meant to adhere to their demands, which were moderate and just. Since his lordship spoke, news has been received of the issue of an edict at Pekin "enjoining the proper treatment of foreigners in China," which will probably have the effect of putting a stop to those unprovoked outrages upon Europeans which have of late been sadly rife in many parts of that empire. Mr. Wade has, however, to deal not with Prince Kung, who was able to estimate the relative power of China and England, but with Le-Hung-Chang, who is described as a man of hard, unflinching determination—a Chinese Mephistopheles—to whom is mainly due the armaments and arsenals of the European pattern, to which attention has of late years been given. The latest telegrams from Shanghai express some doubt whether a satisfactory settlement will be made, but as Mr. Wade has consented to await fresh instructions from home after the receipt of his despatches by special messenger, there can be no cause for immediate anxiety. Possibly before then we may hear of further piecemeal concessions from the Court of Pekin.

We regret that, in consequence of the large demand upon our space this week, we cannot do justice to the Social Science Congress, which began its session at Brighton on Wednesday last, and is still sitting. Lord Aberdare, in his opening speech, which bristled with statistics, stated facts with a view to prove that, in spite of the increase of brutal assaults, crime in proportion to population is decreasing. His lordship holds that convictions are more frequent and certain, and that there is therefore less need for increasing the severity of punishment. The subjects discussed at Brighton have been very varied, the most prominent being education, prison discipline, pauperism, international law, university reform, sanitary reform, &c., but the proceedings of the assembly have hardly excited an average interest, and appear to have been almost ignored by the pleasure-loving denizens of that fashionable watering-place.

The financial *coup* of the Porte has quite thrown into the shade the insurrection in Herzegovina—which, we may say, has had some severe reverses during the week at the hands of the Turkish troops. It has long been manifest that the Sultan's Government must take one of two courses—bankruptcy or repudiation. They have chosen the latter. The official announcement that for a period of five years, Turkey will pay only one-half the interest on her internal and external debt in cash, and the remainder in new bonds bearing interest at five per cent., though not unexpected, has excited a painful sensation in England, France, and other countries where such securities are held, not so much by capitalists as by small investors. The real effect of this scheme is that the Porte is making a forced loan of thirty-five millions from the holders of Turkish securities at 5 per cent. per annum at par. Will that suffice for the Sultan's needs? Will the entire interest on the Turkish debt ever again be paid in cash? We cannot say. But the Porte can borrow no more money, and the chief European Governments will now very urgently press for sweeping reforms. If it should, however, be true that the Porte has offered Mr. Gladstone 50,000*l.* a-year to establish a sound and effective financial administration in Turkey, it is a sign of earnestness at Constantinople. But, though we have sent Mr. Scudamore to that capital, our ex-Prime Minister cannot be spared. If he could, he would need to be not only the chief financier, but the absolute autocrat of Turkey.

Though the Presidential election will take place next year, neither the Republicans nor the Democrats have as yet adopted a definite programme. The latter fear to ally themselves with the Roman Catholics on the common school question. Probably General Grant's remarkable declaration at Iowa on the subject has put an end to that device, though it is remarked that, for some reason or other, Catholic papers and priests, in spite of the Democratic platform adopted in Ohio—which favours the complete separation of Church and State, and "purely secular education at the expense of the ratepayers"—appear to think they have something to gain by the triumph of the Democratic party in the present election. The *Christian Union*, which admits that the Republicans are seriously discredited by "carpet-bag rule at the South, with its train of violence, fraud, theft and defalcation, the corruption of the Civil Service, the Indian Rings, Whisky Rings, and Custom House Rings, and the shilly-shally financial policy of the Administration"—seems to think that the currency will become a more prominent question than administrative reform. "Hard money" or "inflation" may be the respective war-cries at the Presidential election, and not the common schools nor free-trade. But both sides seem to be waiting, in the fashion of Mr. Micawber, to see what will turn up. The Ohio elections, which are regarded as crucial, are now going on, and apparently the Republicans will gain the victory there.

THE FUGITIVE SLAVE ORDERS OF THE ADMIRALTY.

As we had anticipated, Her Majesty's Ministers have not been foolhardy enough to face the rising storm of indignation which was excited by the revised code of instructions they had issued to officers of the navy in regard to the treatment of fugitive slaves. They would have been daring men, indeed, if they had determined to meet Parliament next session with that question under doubt. They have discreetly suspended the new Admiralty instructions. Of course, they meant nothing even remotely akin to the interpretation put upon that startling document by the public mind. They see nothing in it which will justify the excitement it has raised. They have the highest legal authority for the opinion which they hold. Nevertheless, they are quite sensible of the inconvenience which will arise from a heated popular discussion of the question at issue. They therefore suspend the active operation of these orders. They wish to consider the whole matter *de novo*, apart from the pressure of popular anger.

This, one may remark, is a shabby way of backing out from a very serious blunder. We have no desire to impute to the Cabinet any deliberate intention of reversing the long settled policy of England in reference to the attitude which her officers are expected to assume towards slavery in any and every part of the world. We are not yet made acquainted with the precise official authority which should be held responsible to the nation for the issue of these blundering instructions. Nominally, no doubt, the Cabinet is answerable for what has been done. Actually, it may be fairly supposed that when the orders were formally submitted to the Cabinet sometime in July last, the state of public business and the necessity which existed for the winding-up of the affairs of the session prevented any minute attention having been paid to a document which had been prepared by a special department. We dare say that, although the agendum came before them in the usual way, it was treated as a mere matter of routine, and that some, at least, of the members of the Cabinet were as much astonished at the tenor of these instructions as were those politicians who have protested most strongly against it. Accidents of this kind, though they indicate a slovenly mode of transacting the public affairs of a great Empire, may be occasionally allowed for, and forbearingly condoned. But the dogged silence of the Ministry from the moment that the blunder was exposed until Friday last is not so easily to be excused, and the somewhat supercilious tone in which the suspension of the Admiralty orders was announced does not certainly add to the dignity of Her Majesty's Ministers.

The words of Earl Derby at the Liverpool banquet given to him on Friday last, must be reproduced as they were spoken in order that the tone of them may be fairly criticised. After alluding to the Admiralty instructions, he says:—"I wish simply to make a statement of fact, for which you have given me a convenient opportunity. It has been decided by the Government that those instructions should be suspended. We don't admit that they bear the construction popularly put upon them, still less have we ever contemplated any change of policy in reference to the subject with which they deal. There could be no motive or inducement for any such change, and if we had meant it, it would not have been one of our last acts in the session lately ended to conclude a new and more stringent treaty with the Sultan of Zanzibar for the suppression of the slave-trade. The statement of law contained in the document I have referred to—whether or no it embodies the popular view of our rights and obligations—is simply that which we have received on the highest legal authority. But looking at the construction placed upon it, feeling the extreme inexpediency of existing popular passion on a matter which requires careful handling, and considering that the question dealt with is not one requiring urgent haste, we think it better to cancel what has been done, so that the whole question may be considered *de novo*, and that any future discussion upon it may not be prejudiced." Perhaps the noble earl has said all that could have been expected on this subject from so reticent a statesman as he is, but we must take his language as we find it. He does not explain the origin of the blunder. He tells us nothing of the circumstances which rendered it necessary to revise the old instructions of the Admiralty in reference to the treatment of fugitive slaves. He does not admit that the apprehensions of the public are well founded. He protests that the law of the subject has been received by the Cabinet from the highest legal authorities. But he seems to indicate that the question will be reconsidered, and reconsidered, if possible, apart from what he calls "popular passion," on a matter "that requires careful handling." Must we interpret this unsentimental speech as designed only to mask a final retreat? Shall we ever be likely to hear of the question again during the continuance in office of the present Ministry? Mr. Disraeli, no doubt Lord Derby himself, Sir Stafford Northcote, and Lord Carnarvon, clearly perceive that the Admiralty instructions were drawn up in a sense which will not bear public criticism. Whether Mr. Ward Hunt drafted them, or merely received them from one of his subordinates, will perhaps be known at some future day. It matters little which. The thing is a blot upon the reputation of the Ministry. The document itself shows an inferior hand. It is evidently the product of dis-

graceful political ignorance. No apology can be accepted as satisfactory. But, at least, it ought to have been frank. It has left the question sufficiently open to provoke discussion when Parliament meets. There ought to have been no attempt to ride off on the high horse. When the country has been scared into an indignant mood by a false official move like this, it had been better to meet the rising temper of the nation by saying, "We beg pardon, we did not mean it; we will not allow any such mistake to be committed again." And this is what the Government will be compelled to do, more or less distinctly, next session. It is somewhat unfortunate for them that all their blunders have been on the wrong side. They all of them take the hue of old Toryism.

A VISION OF UTOPIA.

Good men in all ages have dreamed of a condition of things far superior to any of which it was possible that they could have actual personal experience. Poetical Arcadias and philosophical Utopias are numerous enough in the more flowery paths of literature, but the world has, in vain, waited for the realisation of any one of them. It does, however, not follow that they have been mere figments of the imagination, or that they have exerted no useful influence on the current of human affairs. The loftier the ideal men are led to contemplate, the more likely they will be to aspire to a higher degree of excellence than they have yet been able to reach. Dr. Benjamin Richardson did well to bear this fact in mind when he prepared the elaborate address on Health, with which he has both charmed and instructed the members of the Social Science Congress at Brighton. The learned doctor sketched a model city—a city we fear of a millenial epoch, but nevertheless one which every individual can do something to render possible, by putting his own house in order, and endeavouring to enforce in his own dwelling a rational observance of the laws of health.

Dr. Richardson thinks it would be possible so to build our cities that a maximum mortality of eight per thousand might never be exceeded; and, indeed, he believes that Mr. Edwin Chadwick's theory that the mortality might be reduced to five per thousand could be realised. But how is this marvellous change in the health of the nation—this patriarchal prolongation of the lives of men and women—to be brought about? Our adventurous explorer in the realms of human possibility has discovered a city which he calls "Hygeia." Its population numbers 100,000 souls, living in 25,000 houses, and occupying an area of 4,000 acres. The height of the houses is limited to sixty feet, and therefore, before Mr. Hankey's ugly nine-storey mansion in Westminster could find a place in the model city, it would be necessary to reduce it to far more moderate proportions. All the structures are built on subways, so that every facility for cleanliness, as well as for supplying gas and water, is afforded in the most perfect manner. The houses themselves are built of glazed bricks, which keep out the water; and the inner walls, instead of being covered with mouldy or poisonous paper, are also made of bricks, coloured to suit the tastes of the owner. The smoke of the chimney, by being made to pass through a gas furnace, is discharged colourless in the air. Gardens are planted on the slightly arched roofs of the houses; the kitchen premises occupy the storey usually reserved for the attics; a shaft, in which a basket lift is made to pass from floor to floor, economises the servants' labour; and during the cold weather the rooms are heated by an ingenious process invented by Captain Galton.

In Hygeia there are no places for the public sale of intoxicating drinks. Even tobacco, with which the doctor deals with marked tenderness, is banished from the immaculate city. Dr. Richardson is not sure whether the removal of all temptations to excess in the use of intoxicating drinks is due to the influence of Sir Wilfrid Lawson or to that of the Good Templars, but it is certain that his model city must be subject to a far more potent spell than any which mere sanitary reformers—however well intentioned or successful—are able to exercise. No doubt if, happily, habits of temperance were to become general we should be able to turn an average English town into something which would bear no remote resemblance to the doctor's "Hygeia," even though the houses were not built of glazed bricks, or drained and lighted by means of subways. In the model city workrooms are provided at a moderate rent for the use of workmen and workwomen who now perform their manual labour at home. Dr. Richardson points out that by this arrangement the danger of infection is sensibly diminished. "I have myself seen," he says, "the half-made riding-habit, that was ultimately to clothe some wealthy damsel rejoicing in her morning ride, act as the coverlet of a poor tailor's child stricken with malignant scarlet fever." No doubt the complete separation of the workshop from the home will always be a desideratum, but we fear that in a condition of life in which the exercise of the pettiest economies is necessary in order to make both ends meet, the extra rent would be a formidable obstacle to the general adoption of the plan which it appears has worked so successfully in Hygeia. No such objection can be urged against the hospital system as it exists in the model city. "The old idea of warehousing diseases on the largest possible scale, and of making it the boast of an institution that it contains so many hundred beds, is abandoned here." The hospital contains removable wards, which, after having been occupied by contagious patients, may be taken to pieces and disinfected. All diseases are treated under one roof, and patients whose condition renders it desirable, either for their own sake or that of others, that they should be isolated, are confined in separate wards. Workhouses, as such, are abolished. "Those poor who are really, from physical causes, unable to work are maintained in a manner showing that they possess yet the dignity of human kind; that being worth preservation, they are therefore worthy of respectful tenderness." The same humane principles extend to the slaughter-houses, the application of a powerful narcotic rendering the poor beasts oblivious to their fate. In burials cremation is not practised, but Mr. Seymour Haden's plan is put into operation. The uncoffined clay is placed in a burial-ground artificially made of a fine carboniferous earth, and "in that rapidly resolving soil, the transformation of dust into dust is too perfect to leave a trace of residuum."

Such, in brief, is Dr. Richardson's Utopia, which, we may add, Lord Aberdare was justified in classing with "the cherished ideals" of Plato, Bacon, and More. Out of such Utopias a new world may yet be created, a new race of men called into being. In spite of all our progress millions of our fellow countrymen are living in disregard of every law of health—drinking contaminated water, breathing noxious air, eating unwholesome food, and drinking poison in its most alluring—yet most malignant—forms. Such an address as Dr. Richardson has delivered, by never transcending the bounds of possibility or losing its practical character, will not fail to arrest the attention of many such persons, as well as of the community generally, to the laws which regulate our physical well-being.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(*Continued from Page* 1031.)

WEEKLY OFFERINGS.

Mr. Andrew Common (Sunderland) then proposed the following resolutions, and read a paper on the subject, viz. :—

1. That in new churches it is desirable that the free offerings of the people, made from week to week, should be exclusively relied upon for the maintenance of the ministry and of public worship.

2. That in existing churches where a system of pew-rents is established, which could not be altered without a conflict of opinion which it may not be wise to provoke, the plan of weekly offerings should be carried as far as practicable, with the view of strengthening the sense of obligation in church members to live in the practice of direct and systematic giving for Christian ends.

He said the question for their decision was the best and most Christian mode of raising money for the purposes of religion, whether by freewill offerings or imposing a charge on those who came to hear the Gospel. He proceeded to argue that pew-rents involved an equal charge on believers and unbelievers, and on rich and poor, pressing hardly on the poor in comparison with the rich; and that the fact of paying a stated charge contracted the charitable and pious feelings of those who would otherwise contribute more to the maintenance of religion. He further showed that the pew-rent system was in some cases offensive to strangers, who were liable to be turned out of their seats by the owners. In fact, he said it was not only making God's house a house of merchandise, but making merchandise of God's house. As a substitute for the pew system, he recommended the system of weekly offerings, of which he had had some years' experience, and which, he contended, was in accordance with the teaching of Scripture on the subject of church finance. Envelopes and boxes might be used for the weekly offerings, and it might be ascertained beforehand what each member was disposed to contribute. This plan had been found to work well, and to produce more income than the pew-rents.

Mr. Henry Lee (Manchester), said that nothing but a deep conviction of the injustice and inutility of pew-rents would have induced him to stand up a second time before this assembly to second this resolution. Pew-rents, he believed, had more than anything else tended to restrain Christian liberality, for when a man had paid his pew-rent he considered he had fulfilled all the obligations required from him in regard to his place of worship. He had had a good deal to do with the erection of a church in Lancashire (one of those Gothic buildings which the chairman did not admire—(laughter)—and they depended entirely on the weekly offerings. When they commenced they had few families to fall back upon, but they collected the first year 890*l.*, chiefly from fifty-nine heads of families, and in the future he believed they would collect a great deal more. They had a Churchman who applied for sittings, and who was told, on asking the rent, that he was to give what he pleased. At first he did not like the notion, but at last he admitted that it was the best plan, and that his conscience was never before so appealed to. (Hear, hear.) Let the congregations give as God had prospered them—that was the right principle.

The Rev. G. S. Reaney (Warrington), said he worked in a poor district, with a congregation of 800, of whom 750 belonged to the working-classes. They built a new church two years ago, and adopted the weekly offering system. Under the old system his stipend was paid irregularly, and the incidental expenses were left unpaid for a length of time; but now he had a large stipend punctually paid, and the incidental expenses were paid monthly, and the discounts obtained for cash. From a monetary point of view, the new system was a great success. The poorer people found that the new system was the right one, because as they got their wages weekly they could made their offering weekly with greater ease than when they were called on at longer intervals for pew-rents. The same system adopted for subscriptions to the London Missionary Society produced a much larger annual contribution than formerly. At Huddersfield it was said by some one that this new system would act detrimentally to the ministers, but he was quite prepared to stand by the results, feeling that they could always rely on the people if they gave them a fair opportunity of giving.

Mr. Newton Wilson (London) said that at Huddersfield it was asked, when this subject was discussed—"If this system is so good for new churches, why not for the old churches?" But the illustrations that had been given of the success of the system did not go so far as he should have wished. Mr. Lee, for instance, had said that the contributions came from a small minority of the congregation. If that was generally the case, would it not be shifting a burden, now equally distributed, upon a few who really had consciences. He desired a larger and more extended experience before he could give his adhesion to the resolution.

Mr. Lee explained that the congregation he spoke of was a small one; that the fifty-nine were heads of families, and would represent the strength of the congregation.

Mr. Halstead (Huddersfield), suggested that the difficulties of the pew system might possibly be local ones, and therefore, though they might agree upon a general principle as to free-will offerings, yet the carrying out of the principle must depend on the circumstances of the churches in different localities. He represented a church which had had the pew system in operation for fifty years. But the congregation had agreed that they would give the free-will offering system a fair trial; and he felt assured that in congregations that were touched with the principles of the Gospel there would be no difficulties to be apprehended.

The Rev. Lloyd Harris said he had had some experience of both systems in a rural village, and he found that the pew-rent system produced the larger sum of money.

Mr. Boothroyd, Southport, said he represented a church which had acted only on the free-will offering principle, and he had a strong conviction that any congregation that had the moral courage to throw themselves entirely upon that system would find it work generally to their advantage. After a few words from a gentleman whose name was not announced,

The Chairman put the resolution, which was carried with three dissentients.

THE BURIALS BILL.

The Rev. A. Hannay said the Reference Committee had sanctioned the following resolution, which would be moved by the Rev. S. Johnsone, viz. :—

That this assembly observes with satisfaction the increasing prevalence of the conviction that the law which allows none but ministers of the Established Church to conduct burial services in the parochial churchyards, cannot longer be maintained. In view of suggested changes in the law, the assembly feels it necessary to declare that no change will be adequate which is based on the assumption that the churchyards, instead of belonging to all the parishioners, are the exclusive property of the clergy or the members of the Church of England, and should therefore be used only in accordance with their ecclesiastical views or personal feelings. And in particular it strongly protests against compulsory silence at interments as the only alternative of the present prescribed service, and regards with repugnance the provision of public burial-places for the sole use of Nonconformists as perpetuating existing sectarian differences.

The Rev. S. Johnsone, in proposing the resolution, said it was scarcely necessary to say much to enforce it, as it was a subject that had already been fully discussed at previous meetings. At the same time it was very necessary to give a very distinct and unanimous expression of opinion. At the Oxford Diocesan Conference views were expressed which clearly showed that the clergy of the Established Church did not understand the position of Nonconformists on this matter. There

were some points, however, on which those who had hitherto been the self-constituted guardians of the churchyards, had seen the necessity of making some concession or alteration in the law. It was questionable whether Churchmen themselves had a right to the graveyards, since in some cases the clergy had claimed that they belonged to them. It was thought that Nonconformists would be content to be buried in silence, like Sir John Moore, but this was altogether foreign to the notions of Dissenters, who desired as much as Churchmen to have some kind of service performed at the burial of their friends. But Churchmen said, "Accept our service or none at all." It was the old story, "Take what we give you, or have nothing." They did not so much object to the Church of England service as to have a service prescribed for them. They wished perfect freedom; a point the Church of England did not seem to understand. To bind Dissenters to a particular form of service was insulting, because it implied that they could not conduct the services with decorum. If Dissenters, however, could conduct services properly in the public cemeteries, they might be trusted to do so in churchyards. He contended that the churchyards were the property of the nation, and that Dissenters had as much right to use them as Churchmen. He hoped the assembly would pass the resolution so that there should be no misunderstanding as to what Dissenters required. They must demand what was just, and keep to that, and if any compromise was made, let it be made in Parliament.

The Rev. Dr. KENNEDY seconded the resolution, chiefly because he was aware there had been misunderstandings between the Nonconformists and some of the clergy of London on this question. There was nothing in the resolution which was not honestly and earnestly maintained by some of the brethren in conference with some of the clergy. Drs. Allon, Edmond, Angus, and himself had not compromised the Nonconformists. They had objected to separate burial-grounds, or burial in silence; and they also objected to be tied down to a prescribed form of service. The clergy felt it essential to concession that the Nonconformists should have a prescribed form of ritual, and should not be at liberty to speak as they might be moved to do. Upon this last point negotiations broke off. As to the ownership of the burial-grounds, the bill did not touch the question; nor did the Nonconformists wish to carry in any bill the assertion that the burial-grounds belonged to the parish and not the Church of England; but they went on the principle that the clergy had no right to prescribe how the people should be buried. These principles were asserted in the resolution, and he agreed entirely with it. The grievance of Nonconformists was not a sentimental grievance; on the contrary, that sentiment was really on the other side.

There was no discussion, and the Chairman put the resolution, which was carried unanimously.

The proceedings closed with the benediction, pronounced by the Chairman.

PUBLIC MEETING.

In the evening a public meeting, very fully attended, was held in the large room at the Memorial Hall, Farringdon-street, "for the exposition and enforcement of Free-Church principles." Mr. J. J. Colman, M.P., presided.

The proceedings were commenced by the singing of the 285th Hymn—

O God of Bethel, by whose hand.

The Rev. David Watt (Maidstone) offered prayer.

The CHAIRMAN said he had accepted the invitation of the committee to preside, because he felt that nothing in the shape of novelty would be expected in the opening remarks. He was glad to be present, because he felt the meeting was not a denominational one. It was sometimes urged as a reproach against Nonconformists that they were split up into many sects. Speaking for himself, he thought the reproach was in many respects deserved, for the Nonconformists of England separated themselves into divers sects when very often they might be one. He hoped the time was coming when they would have fewer sects and more union. They were there that night, but not on a denominational platform, to proclaim and enforce Free-Church principles; by which, he took it, they meant that they believed in the Christian willinghood of the people as distinct from national support and endowments, and that a church free from State patronage and control best promoted the glory of God and the well-being of man. (Hear, hear.) Those principles would be proclaimed from any platform of Nonconformists, whether the Society of Friends, the Wesleyans, the Presbyterians, or Baptists—all alike would feel the same principle binding on them. By the way, it might be worth while remarking, that Church people were coming to think something of the same sort, for he saw from the proceedings of the Church Congress that a sermon was preached in favour of a "free and open Church movement." What that meant he did not know, but it was something to get hold of a phrase. (Laughter and "Hear, hear.") He saw a paragraph in the *Times* that a sermon had been preached with that title. As members of free churches they were bound to watch the signs of the times. Amid the new creeds that were springing up, and the new beliefs in scientific matters, he thought they had all noticed a new creed that was springing up in the Church of England itself—he meant the creed that the Church is not bound to obey the law of Parliament. (Laughter.) The Thirty-nine Articles, he presumed, would have to be added to, or, at all events, altered, for one could not but be very much struck with many articles which had appeared recently, and declarations which had been made by High-Church clergymen, that the Act recently passed by the House of Commons was to be treated as a dead letter. No one who was in the House of Commons in the session of 1874, and who heard the discussions that took place in reference to the Public Worship Regulation Act, would very easily forget it. They had on the one hand the promoters of the bill, headed by the learned Recorder of London; and he was quite sure there was no one in the assembly but would feel that the promoters led by him were deeply in earnest in the course they undertook. The Recorder closed his speech with these words:—"He wanted once more to urge the necessity of immediate action; the evil of which complaint was made was growing daily. What bound the people of this country together was the fixed determination that the law should be obeyed. In another country when the law was hateful the appeal was to the barricades; it this country it was to the Legislature. Feeling, as he did, the immense importance of putting a check at once on open and avowed disobedience of the law, he trusted the House would, at any sacrifice and inconvenience, pass this bill. He himself would probably be the greatest sufferer by the present course, but in asking the House so to do, he was considering the peace of the Church, and her order and good Government." Such was the feeling in which the measure was introduced. On the other hand, they had the late Premier, just as much attached to his Church as Mr. Russell Gurney was, deprecating legislation, while others were careless and indifferent; but the present Prime Minister lent it his powerful aid, and the bill passed without even a division on its second reading. Now, what was the attitude which Nonconformists should have taken with reference to that bill. Speaking for himself, he believed they were bound, not merely to assent to its passing, but, if need had been, to vote for the second reading of the bill on this ground, that, whether they believed it would do what was expected or not, he thought it was one of those necessary steps through which this great question must pass. Mr. Disraeli told them it would put down Ritualism, and the House of Commons cheered very loudly, accepted the declaration, and passed the bill. Now, Mr. Disraeli's declarations were sometimes remembered at inconvenient periods. ("Hear, hear," and laughter.) A celebrated one, this session, had to be explained by the right hon. gentlemen, in a building not far from the Memorial Hall, and he told his audience "it was not a threat but a prophecy." (Laughter.) Now, whether this declaration about Ritualism was a threat or a prophecy, we had not at present heard; but he (Mr. Colman), presumed that some proceedings in a Church on Mr. Disraeli's own estate a few days ago, might have opened his eyes on the question. (Laughter.) He would not say the Act had failed, but when he looked at *Punch* a few days ago he was reminded of the story of a Scotch gamekeeper who being appealed to by his master as to whether he had shot a bird, replied:—"Well, I cannot go so far as to say you have missed it; but I don't think you have exactly hit it." (Laughter.) So without going so far as to say this Act had missed the mark, and that Mr. Disraeli's remark would not turn out to be true, yet at present he could not see that the Public Worship Regulation Bill had done what it was intended to do, viz., put down Ritualism. (Hear, hear.) It would require something very much stronger; it would require, he believed, the strength of their free Nonconformist Protestant Churches to put it down. (Hear, hear.) But he imagined that political observers must be very much struck with the fact that Nonconformist churches did not send converts to Rome, and that Ritualist churches did so. (Hear, hear.) His late lamented friend, Mr. Henry Winterbotham, once made the remark in the House of Commons that "the converts to Rome were peers, parsons, and women. (Laughter.) Now Nonconformists had not amongst them peers enough to argue respecting them; but it is worthy of proud note that the Nonconformist ministers and women did not go over to Rome. (Hear, hear.) Only a few days ago there was a list published in a London paper of twenty-five clergymen, who, within the past few years, had left their flocks and gone to Rome. He did not notice any Nonconformist ministers in the list, and did not suppose any would ever be found in such a list. There were some atmospheres that were very bracing and some that were hurtful. He thought they might take it that the atmosphere of Ritualism was very unhealthful, and that the atmosphere of the Nonconformists church was very healthful and bracing. Now, with reference to the attitude which was long assumed by some the clergymen towards this Act he would like to quote a paragraph from a well-known essay in the *Contemporary Review*, in which the Rev. O. Shipley, after commenting on the Public Worship Regulation Act, closed with these words:—"We cannot recognise the new judge, and we ought not to obey the new court created by the authority of the Public Worship Regulation Act." Now, far be it from Nonconformists to say a word against the conscientious convictions of the clergymen or people of this country; but at least Nonconformists might ask for some proof of sincerity. Assembled in that hall, they remembered those who, for their convictions, sacrificed all—(applause)—and they did not understand the sincerity of gentlemen who took State pay, who adhered to the positions which had been conferred upon them by the State, and then used those positions to undermine and destroy the Protestant Church of England, for such, it seemed to him (the chairman) was the course which the High-Church and Ritualistic party of this country was pursuing. He believed it was only necessary to rouse the Nonconformists to a full conviction of what was going on in order to make them unite and very speedily do the work which the Public Worship Regulation Bill had, as he believed, failed to do. (Hear, hear.) He believed meetings like this were productive of great good. They stirred up Nonconformists to an increased conviction of their duty. They were sometimes reproached because while they spoke of their grievances they did not look as if they thought everything was "going to the bad"; that they still met other people in society and in political relations, and they did not seem as if their grievances were so bad as they would have them thought. Well, it was quite right that on other platforms and in other places where Nonconformists could unite with their fellow-citizens on equal terms they should do so, but they must never forget that if, as Nonconformists, they sacrificed their convictions for the sake of working harmoniously on other platforms—if they forgot those principles in which they were born, and which they believed to be right and true, they would commit a great and lasting evil. Their fathers fought for their privileges amid much peril, and they now had to fight, not amid such peril, but still they had to fight for the prospect of success. He hoped they would continue to fight and strive, and in due time see the realisation of the object they all desired, viz., a Free Church in this country of theirs. (Applause.)

The Rev. W. F. CLARKSON, B.A. (Lincoln), said the subject on which he had been asked to address the meeting was "The position of the Free Churches of England towards Sacerdotalism, especially as it exists in the Church of England." Most of those present would admit that this was one of the burning, if not "blazing," questions of the day. It would be useless in such an assembly to concisely set out the articles of their anti-sacerdotal creed; but they believed that the New Testament recognised no Christian priesthood save that which was shared by all believers alike. The New Testament made no distinction between the clergy and the laity. He knew, of course, that the position of a Christian minister was infinitely solemn, but the solemnity arose from the truths which he was commissioned to preach, and not from any work of priestly mediation which he was called on to perform. Christian men had access to God without the intervention of any priest. Nor were they alone in teaching that the New Testament did not recognise the Christian minister as a distinct caste; it was not a mere Dissenting notion taken up in spite against a more favoured Church; but, on the contrary, some of the writers and teachers of the Episcopal Church repudiated, as strongly as Nonconformists could do, the sacerdotal theory, supporting their repudiation by arguments as clear and strong as any which Nonconformists could use. Canon Lightfoot, in his "Dissertation on the Christian Ministry," had written that "the kingdom of Christ is not a sacerdotal system; it interposes no sacrificing tribe, or class, between God and man, by whose intervention alone God is reconciled and man forgiven. . . . . The only priests under the Gospel, designated as such in the New Testament, are the saints and members of the Christian brotherhood." And Dr. Jacob, in his "Ecclesiastical Polity of the New Testament," said that it was "greatly to be lamented that while good and learned men acknowledge that the Christian ministry had no sacrificing priests, yet the elders had allowed the continued use of the word 'priests,' and thus given a handle to those who knew well how to use it for evil"; and then he condemned Canon Lightfoot for "weakly conceding the word priest, which would be taken in a wider and looser acceptation," and he went on to declare, "Canon Lightfoot's name will be used in support of the very sacerdotalism against which he so forcibly declaims." It would thus be seen that Nonconformists were thoroughly supported in their view of the sacerdotal theory by the testimony of these worthy teachers of the Church of England themselves. It would be beyond the scope of that address to go through a history of sacerdotalism, but he could not help touching on the advance of Ritualistic teaching in the Church of England. Lights were now to be seen in that Church, which thirty, or even twenty years ago, could have been seen nowhere outside the Church of Rome. Doctrines were now freely taught, and rites practised, which their forefathers would have denounced as exclusively Popish; books were circulated which once were found only in the hands of Catholic priests; and manuals, which were of the conventual type, were now circulated amongst all classes. Not the least significant were the catechisms placed in the hands of the children. The speaker, after referring in some detail to these catechisms, went on to ask what sort of a religion could it be that thus sought to place "old heads on young shoulders," that thus deprived youth of its buoyancy. Give him rather the merry faces and joyous laughter and unre-

strained cheerfulness in these children. (Hear, hear.) But he made these remarks for a purpose. They often heard, when these catechisms were quoted, that they were a reflection on the honesty of those who could teach such doctrines and yet eat the bread of a Protestant Church and a Protestant nation. He could not altogether agree with such strictures, because, though the Church of England was said to be Protestant, yet the fact was assumed rather than proved. Of course the adherents of the Church called her the bulwark of Protestantism and the great barrier for keeping out Rome, but there was a party who denounced what were called the doctrines of Protestantism, and gloried in the Catholic revival. Those who impartially read the Book of Common Prayer would not feel astonishment at the progress of that party, for it would be found that vagaries had been played with it both on the Evangelical and on the Ritualist side. There were many traces in that Book of the miserable compromise through which the Reformers retained the errors of a Church which they abjured; and it was therefore not surprising that the priestly doctrine, held in the Church of England, should give birth to the priestly spirit of arrogance and intolerance, which led them to declare that marriages performed by Nonconformists were immoral, which led them to refuse burial to Dissenters, by their own pastors, in the country churchyards. Here was a reason clearly understood for agitation in the matter of disestablishment—(Hear, hear)—and a reason why they would never rest until they had secured the blessings of religious equality. (Applause.) Who could wonder that the demand for disestablishment was swelling louder and louder now that they were beginning to hear the deep Methodist bass—(laughter)—in harmony with the air which the Nonconformists had long been singing. The fact was that, in the presence of a Church fast becoming Romish, the Wesleyans were losing the vain belief received by tradition, that they were Dissenters, and they were ceasing to fear the reproach of political Dissent. He supposed that even in the eyes of Churchmen the distinction was now fast disappearing between those good, pious, and quiet Dissenters afflicted with Nonconformist weaknesses, but in the main well-minded men who wished to go about their business and leave the Church alone till she brought in the millenium, and those uneasy, determined, violent, and agitating political Dissenters, the very business of whose lives seemed to be to agitate against the Church of their betters. (Laughter.) Both sorts now seemed to be one in their opposition to all priestism. In conclusion, Mr. Clarkson remarked that they must take care that there was nothing amongst themselves in the shape of sacerdotalism which might mar the testimony against it, at a time when they desired to give that testimony with even greater clearness and force than ever. He would not presume to express an opinion on the gown and band, white tie or black tie, or the prefix of "Reverend"—(laughter)—because he was sure if the brethren thought they had the slightest bearing on priestism they would at once do away with them; but he would throw out the remark that possibly some things which a few years ago were absolutely harmless, might now, through the changed condition of ecclesiastical parties, have a bearing which then could not have been given to them—(Hear, hear)—and he ventured to suggest whether, in one or two particulars, these distinctions between the clergy and laity had not a greater stress laid upon them than the New Testament warranted. Was it an absolutely unknown thing in their own denomination, for a church to refuse to accept the Lord's Supper at the hands of anybody not ordained a minister, or in training for the office? Why should it be thought out of the question for a deacon of large judgment and experience to preside at that office? Was it not the case in some instances that their ministers, like a great many other people, could not bear to be defeated in any measure they might bring forward? Was it not felt in their churches that if there was to be peace and happiness the minister must be supreme? Now in theory they accepted the authority of the church alone, but was it not the fact that sometimes in practice they ignored and deprecated it? If so, might they not go farther and say—"Is not this the secret of the unhappy relations which sometimes exist between the churches and their pastors?" (Hear, hear.) Let them, at all cost of feeling, hold fast their ideas drawn from the New Testament, of the true position of Christian ministers, for they were not lords over God's heritage, but they were serving brothers of the community appointed as such by the Holy Ghost to minister to people of Christ in every good word and work; they and the people were brethren, officers and private members, and the Church was God's Church for Him to bless, and guide, and establish. (Applause.)

The Chairman read a telegram from the Moderator of the English Synod of the United Presbyterian Church sitting in Liverpool, sending a cordial and brotherly greeting to the Congregational Union of England and Wales; acknowledging with gratitude the good and eminent services the Union had rendered to the cause of religious freedom and evangelical principles; and hoping that the two denominations may enjoy a large measure of Divine grace and wisdom to do the work specially entrusted to them in these days in promoting the great interests of the Redeemer's kingdom. (Applause.)

The Rev. Robert Bruce (Huddersfield) next addressed the meeting on the subject of "Free-Church principles in relation to the Ministry." He meant of course, he said, the Christian ministry—not the Ministry of the country—(laughter)—which was a timid Ministry of a time-serving age, from which Nonconformists could expect no favour, as it had not been placed in power through their influence. The Prime Minister had fulminated against Ritualism in Parliament, and was going to put it down with his "little bill." Yet when he went down to his country-seat, and saw the plague in his own district instead of cursing it he began to bless it, calling it the "beauty of holiness." (Applause.) Free Church principles, therefore, might expect as much favourable consideration from the Government as the lives of British seamen or the freedom of fugitive slaves. (Cheers.) It was pleasant to pass away from a Ministry like that to speak of the ministry of the Congregational churches and of the free churches of England. He affirmed that at no period in their history were they ever more firmly attached to their principles than now. (Hear, hear.) No one had thought it necessary yet to write an article entitled, "Are the Free Churches of England worth Preserving?" (Laughter.) The Free Churches were represented in the ten or twenty thousand pulpits up and down the country. If they only had these pulpits properly manned, efficiently and sufficiently, he did not fear for the future of their Free-Church principles. (Hear, hear.) The speaker then proceeded to consider how far they were working towards the supply of such a ministry, and what was being done towards the settlement, support, status, and work of the ministry. He came to the conclusion that something might be done to make the training colleges of the Free Churches stronger and more efficient by lessening their number and amalgamating the present teaching power, and by bringing them into a closer vicinity to the universities and to the localities of the best classical and scientific teachers. He expressed his gratification at the discussion in the morning, as to provision for ministers' stipends, and believed that the free-will offerings would always be sufficient for the support of ministers. (Hear, hear.) What had been done in other bodies they ought to attempt. (Hear, hear.)

The Rev. Dr. Joseph Thompson, of Berlin (late New York) then read a paper on "The results of the Voluntary Church system in the United States, as an evidence against Establishment." The speaker, after some pleasant allusions to the various opinions of Americans and their principles as held by Englishmen and other foreigners, proceeded to refer to the Pilgrim Fathers and the principles of free religion laid down by them nearly three centuries ago from which had sprung the freedom of religion in the United States, after which Dr. Thompson quoted some valuable statistics as to the position of the various religious denominations in New York and the States. For the purpose of decreasing crime and relieving ignorance and destitution in New York they had 140 mission stations in a population of one million, and 265 missionaries. There were also in New York 240 Protestant churches, with sittings for 250,000 persons, while the mission houses accommodated 50,000 more. The property valuation of the churches was upwards of 4,000,000*l*. In 1830, in New York city, there were 91 Protestant churches and 150,000 Protestants; now there were 380 churches and 600,000 Protestants. While from 1850 to 1870 the population of the whole country increased 66 per cent., the churches increased nearly 90 per cent. In the former period there was one evangelical minister to 1,000 of the population; now the proportion was 1 to 750. The value of the Evangelical property of the whole land was over 70,000,000*l*., given out of the pockets of the people. This was apart from all the various benevolent societies. These were tangible results, showing a spirit of piety and love for a free church. Dr. Thompson then proceeded to dispel the delusion that the Roman Catholics were numerous in the States, or increasing in number. Besides quoting from the figures, he exhibited a coloured diagram to show to the eye the numerical proportion of each denomination. The Methodists and Baptists in about equal proportions filled half the diagram, then came the Presbyterians, after them the Roman Catholics, followed by the Congregationalists and the Church of England. The Roman Catholics, he observed, were fixed in between the Congregationalists and Presbyterians, and he hoped they would remain there. (Laughter.) There was no fear of the Free Churches of America being swallowed up by Roman Catholicism. President Grant had sounded the key-note of American policy in regard to religious education, viz.:—"Not a dollar from the State for the support of any sectarian school." (Hear, hear.) Americans believed that freedom would solve their problems in the future as in the past; but they needed the moral support of the success of the Free Churches of England, and they rejoiced in the efforts now being made in England to achieve that success. In conclusion he commended to the meeting the words which James Madison introduced into the amended draft of the old Virginian Declaration of Rights, viz.:—"All men are equally entitled to the free exercise of religion." (Applause.)

Mr. Henry Richard, M.P., briefly proposed a vote of thanks to the chairman for presiding, observing that he was always to be counted upon as a staunch supporter of the small band that led the forlorn hope of religious equality in the House of Commons. He might add that Mr. Colman was entitled to their respect as representing a constituency distinguished for its antiquity and intelligence and for its political zeal, and he hoped it would be some day distinguished for its political purity. (Much laughter.)

This resolution, which was seconded by the Rev. A. Hannay, being carried by acclamation, brought the proceedings to a close.

THE CHURCH CONGRESS.

The Fifteenth Church Congress has gone through its programme. It was scarcely possible for such a programme to evoke anything like dissent within the Church. It avoided all moot points. It gave not a single loophole for independent thought. It was, in a word, "safe." Whether such a programme was the best for the Church of England is one thing; whether it was not for the Church Congress is another thing. We read in it, as we read in most of its proceedings, that, for the time being, the interests of the Congress were considered to be paramount to the interests of the Church. Perhaps the most remarkable thing about it has been that this year's meeting was at Stoke-on-Trent, in the centre of that benighted Potteries district where there is abundant need for all civilising and religious influences that can be put in action.

The Bishop of Lichfield, as bishop of the diocese, was President of the Congress. In common with many other men placed in similar positions, Dr. Selwyn, in occupying a bishopric, has deteriorated as a man. He has become narrow, sectarian, and ecclesiastical. His address at the opening of the Congress was not the sort of address which he would have delivered even during his colonial episcopate. It referred to Romans, old and new, to Greeks, and to Gentiles, but not a word was there for English, or any other Nonconformists. Of course, this was a "Church Congress," as we have been told more than once during its sittings; but, after all, Greeks and Romans are just as much outside of a "Church Congress" as Nonconformists. One would think, from the bishop's address, that the Episcopalian Church in this country was the predominant sect of Christendom; instead of being, as it is, one of the smallest of the Protestant sects—next to nowhere in America and the colonies, and only predominant here, not by spiritual but by mere material influence. But this is the Church which Bishop Selwyn exalted; this, above all others, is the Church with which he studiously invited all, except Nonconformists, to unite. This comparatively small community "stretches out its arms," we are told, to all the "English-speaking race," except the Nonconformists, who outnumber it even in the United Kingdom.

The Bishop of Rochester followed with a sermon preached from the words, "But the manifestation of the Spirit is given to every man to profit withal." The discourse was short and incisive, and had a reference to Christian unity, but not of much practical value. The Bishop of Edinburgh read the first paper on the first subject of discussion, "The Church of England and the churches in communion with her: how they may be drawn more closely together." Notwithstanding the almost provertial narrowness of Scottish Episcopalians, and especially of Scottish Episcopalian bishops, the bishop's address had a healthy tone, especially in his condemnation of legal sanction for the decisions of Church synods. He was followed by the Bishop of Melbourne, and then Lord Plunket read a paper on the same subject, having especial reference to the Irish Church—and it may be said that, what with addresses and papers, this subject was fairly placed before the congress. One or two incidents are worth noticing. The Bishop of Tennessee, at the close of his speech, said, "Let the Church, *unbound and free*, march for conquest amongst the nations of the earth." Now, it is a remarkable fact that many reporters do not seem to have heard these words. They were suddenly turned deaf. Mr. Dickenson made another observation worth noting. He would not have the Church lowered so that there might be "a bridge to some body of Dissenters," which observation, of course, was heartily cheered. On the whole, we should say that this discussion must have tended to narrow and harden the members.

But the subjects brought forward at the evening sitting on the same day, with the following discussion, was well adapted to have, and we hope did have, a different effect. There was a broad purpose in it. Humanity took the place of ecclesiasticism, and the change was for the better. The subject was, "What can the Church do to counteract drunkenness?" It was very heartily introduced by Sir Harcourt Johnstone, and supported by the Rev. Basil Wilberforce and Sir Wilfrid Lawson. Mr. Wilberforce put the question very practically when he called upon the clergy to "give total abstinence a fair trial, promising them such an increase of influence and power, together with such clearness of the brain and increased capacity for work, as would repay them a thousand-fold for any temporary self-denial." Perhaps this was the most

effective address made during the congress. Sir Wilfrid Lawson's need not be excepted from this; though he too spoke with great force, and with somewhat less than his customary humour, which is not always in place. There can be no question, however, that this subject was a popular one, and that great earnestness was shown in dealing with it. There is a wide sphere for the Church of England in influencing the people in favour of temperance.

Another subject had a very human side, and was discussed in a human way. Miss Yonge brought up the question of practical work for women, having relation to schools—day, night, and Sunday—and various other subjects. Then came that of the use of deaconesses, who seemed to be in high favour; in such favour, in fact, that when Canon Tristram spoke in a rather disparaging tone of them, he was actually saluted with the first, and almost the only hisses of the congress. Nursing was next taken up in connection with convalescent and children's hospitals. Unflagging attention was paid to these subjects, but no one suggested, as far as we can see, that in such work real Christian union might be found. Whether in connection with temperance, or education, or nursing, or anything else, everything must be "Church of England." This is a great pity.

The education question, however, was not dismissed in a merely incidental way. The whole subject was thoroughly discussed on Wednesday. School boards came first. They were dealt with by Mr. Birley, M.P., a Tory, and it can be imagined how the subject was treated. Mr. Birley praised what he considered to be the "superior strength and vitality" of voluntary schools, and hinted at the desirableness of adopting the system of the ratepayer being at liberty to assign his rate to the class of schools which he preferred, which he thought "would lead to the discontinuance of many board schools." The tone of the discussion was decidedly against board schools—that is to say, unsectarian schools. One or two, but only one or two speakers, seemed inclined to take a different attitude. Thus, Mr. Cadman deprecated an antagonistic position being taken, and Canon Barry hoped that the Church would not lend herself to an "anti-educational reaction," but the feeling of the meeting was in favour of Church schools and nothing but Church schools. Mr. Daniel demanded for them a share in the school board rate and increased grants in aid—that is to say, that they should be supported both by rate and by Parliamentary grant; and Mr. Dickinson also recommended that the power should be given to vestries in rural parishes "to take a sum towards a denominational school," which means to levy an educational church-rate. It seems to be evident that experience has not brought wider views upon this subject.

We pass over the discussion on ecclesiastical dilapidations to that on "Free and Open Churches." There is increased favour shown to the latter movement. The Earl of Shrewsbury stated that in London and the suburbs there are 153 free churches, 295 churches with the weekly offertory, and spoke warmly against the pew system. Some of the facts which he quoted were certainly startling. In fifteen cases where pew-rents had been given up, the increase of income was from an aggregate of 2,000*l.* to one of 5,000*l.*, while church attendance had also increased. This movement was heartily supported by subsequent speakers, especially by Sir T. Heywood, Mr. Herford, and Earl Nelson.

Wednesday—the day on which these discussions were held—was apparently the busiest day of the congress. Some time was devoted to "Missionaries and Missionary Bishops," who received a large meed of praise. But there was a fly in the ointment. The Rev. J. Higgins, an Indian missionary of the S.P.G., said "their greatest glory was that they put their priest before the princes—the hierarchy before the monarchy,"—which seemed to the congress rather too strong a way of putting it. The discussion on "Unbelief" was conducted with great ability, and Mr. R. H. Hutton's paper was highly appreciated. Another subject was "Funeral Reform," which was capitally introduced by Dr. Collis, who spared no appropriate epithet in denouncing every one of the hideous trappings of mourning, and asked that these "abominations," one and all, should at once be done away with. Dr. Collis, with the manner in which his remarks were received, is worth quoting, and we take our extract from the admirable and most complete report of the Congress proceedings in the *Staffordshire Advertiser*:—

They had abolished the allegorical monstrosities of sculpture inside their churches, could not they quietly and gradually accustom themselves to the idea that in that most tyrannical and unbending of rituals—the worldly ritual of their street-mourning processions as now conducted—there was not a single particle of Christian feeling or Christian hope? (Hear.) Could anyone tell them who invented that awful, desponding, and heart-depressing ritual? What was the authority for it? It was not, he believed, more than one hundred years old. Why, then, keep it up as if of a hoary and venerable antiquity? Could anyone give a single good reason for keeping it up, except that it cost untold sums of money to pay for its hideous ugliness? Would any sensible man tell them the use of mutes except that both in grammar and at funerals they invariably suggested the constantly accompanying liquids? (Laughter.) What was the use of pages except that they suggested pages of the ledger, the items of which they should have to pay for? (Laughter.) What was the recondite mystery of black velvet horse-trappings? Whatever did plumes mean? Hundreds of other [illegible] needed explaining. Would any man say why all funerals were so nearly alike? Was it not time to change this pagan, costly ugliness for something more Christian? (Hear, hear.) Would it not be a relief to men's eyes, hearts, and pockets? The fault of this useless extravagance was not altogether due to the undertakers: some of their customers wished for it. Vulgar men liked to think what a show they would make after their death; vulgar relations kept it up, thinking that it showed wealth, and pomp, and magnificence; and so the undertakers furnished what people demanded. But the households of millions could not afford such displays, and yet went on with them *toties quoties* groaning under the tyranny. What needed to be done was, first to Christianise their funerals, and, secondly, to cheapen them. The Christianising and cheapening might be combined by the simple excision of many of the items in the undertaker's list. Away with plumes, with velvet horse-trappings, hired mourners, mutes, pages, and all unnecessary attendants—(applause)—for they all savoured of the world, its pomp and vanity. Away with scarfs, hatbands, with unnecessary presents of gloves and silk, with the yards and yards of ostentatious and cumbrous crape crowded on to the women's dresses, for here a mourning reform as well as a funeral reform was needed. Away with the death's-head and crossbones ornaments on the coffin, with shoulder-bearing of the body, and that most unwholesome custom of covering the heads of the bearers with the funeral pall.

Well said—better that what was so well said was equally well received.

"Church work among the deaf and dumb," and "Church work in the army," were also discussed on Wednesday.

Thursday was also a busy day. In the Hall "Lay Agency" was first presented, and everything said in its favour. It was treated in various aspects, first general, next practical. In connection with the latter, we are told that London incumbents are "paralysed" for want of lay-help, a natural result of the old feeling that the clergy were the Church. The Bishop of Carlisle took up the subject in relation to the villages, and Canon How suggested "a guild of Church workers." The canon said that the Church had "too long allowed the zeal of their Dissenting brethren to forestall them in outlying districts." Mr. Salt, M.P., spoke on this subject. We make a quotation:—

Sometimes they were told that political agitation would end in the disestablishment and destruction of the English Church, but this he knew full well, that if once they succeeded in creating an organisation which would be sufficient to bring home to every man and woman and child in this country the benefits of living lives trained upon a Christian education, then their differences would become small—they would disappear—and the cry for disestablishment would become a thing of the past.

This was one of the most remarkable utterances made during the congress. Mr. Salt talks of "creating an organisation" for getting hold of the people. Why one had imagined that the Established Church was created for this very purpose. Are we then to have a voluntary organisation to do all the work of this Church? In this discussion there was the loudest applause that was heard during all the congress sittings. It occurred, when Mr. Hildyard denounced "detestable ecclesiastical prosecutions," and very significant was that applause as to the character of the congress. "Revival Movements" which followed were treated on the whole more respectfully than we should have anticipated; but, connected with these, came up the question of confession, and, incidentally, of sacerdotalism. When Mr. Lowder declared that if the Church was not sacramental, it was nothing, there were loud cries of "No, no." But when Mr. Weldon followed by stating that "sacerdotalism placed the priest between the sinner and the Saviour," the cries were equally loud. Canon Bickersteth's declaration, that the "England would never have the confessional," was also heartily received. We may pass over the discussion on Palestine Exploration, which brought out nothing new, but elicited strong interest, to "Recent Legislation affecting Religious Instruction in the Universities," introduced by Dr. Perowne, who said that the recent legislation was "terribly potential for evil." Mr. Ince, however, read a good paper of a broader character; part of which we should like to quote as indicating the growth in certain persons of a more liberal spirit. Mr. Ince, after saying that the direct practical effect of the recent legislation had been comparatively small, remarked:—

The theological element was no longer in the ascendant as it was in earlier days. The great Church movement beginning in 1833, which was indissolubly linked with the name of Oxford, stirred the whole University. It attracted to itself most of the nobler spirits in the different colleges. Setting out of sight altogether the enormous effect produced by that movement upon the religious life of the Church and the nation at large, its moral and intellectual results within the University were incalculable. It kindled devotion, self-sacrifice, studiousness; it discouraged sensuality, self-indulgence, idleness. There was a sharp contrast between the young Tractarian and the old port-wine-drinking fellow. The new literary interest, however, became almost exclusively theological. Theology coloured all the lectures on philosophy and history. The excitement of the theological movement had abated within twenty years, and new agencies were at work. Other subjects of study than the old classics and mathematics claimed general recognition. The new ordinance given to most of the colleges in 1853 removed the restriction of taking holy orders from many of the fellowships, and the University itself in 1853 introduced two new honour schools, those of law and modern history, and natural science. The most marked results followed these changes. The presence of many able and accomplished professors and tutors whose main interest lay in non-theological studies, and the popularity of the new school, with a large number of under-graduates, made the colleges become far less clerical seminaries, and far more places of general education. At the same time the older literary and classical studies were considerably modified. The comparative methods of study which had begun to make such progress were adopted, and this accounted for the changed treatment of old subjects. The method of treatment had its dangerous side, but surely it was scientifically and historically more correct than the old method which had been replaced. It was undoubtedly unhappily true that among resident graduates there was found some who held sceptical and anti-Christian views, but the responsibility of this was not to be laid upon the University or upon recent Parliamentary legislation, but was owing to the wave of scepticism and infidelity which was passing over the whole civilised world. But that unbelief was prevalent to any great extent he wholly disbelieved.

Archdeacon Emery, who also spoke, testified to the increase of religious life in the Universities. And so, Canon Liddon will have to take off the mantle of the prophet.

Other subjects were pretty fully discussed. Amongst them was the "Organisation of the Episcopate in Large Towns," "Children's Services," the "Supply of Clergy." We gather from these that, while religious life is increasing in the Church, the ecclesiastical organisation is failing. The machinery has too much to do. Churchmen, however, need not despond. Some day, we hope, they will have the opportunity of reconstructing all their machinery with freedom, as suggested by the Bishop of Tennessee. With that freedom will come all the machinery that can be needed for necessity of action, and with it more strength and rather wider sympathies than have been exhibited in this Congress.

FOREIGN MISCELLANY.

Large numbers of troops are being sent from Spain to Cuba.

According to news from Sydney a large navigable river has been discovered in New Guinea. The recent expedition there has returned to Sydney in a disorganised state.

It is again stated that the Imperial Government of Germany will this year demand an addition to the military estimates amounting to six millions of marks.

It is reported from Madrid that the Spanish Cortes are to be opened on the 14th of January, the anniversary of the entry of King Alphonso into the capital.

The American correspondent of the *Times* telegraphs:—Westervelt, convicted on conspiracy to conceal little Charley Ross after his abduction, has been sentenced to seven years' imprisonment.

The Burmese Government have unconditionally agreed to the passage of an escort of British troops through Burmese territory, accompanying a fresh expedition to Yunnan, if another expedition should be necessary.

The *Bombay Gazette* of the 17th ult. states that very heavy rain has fallen at Delhi; twenty-three inches in twenty-four hours on the preceding Tuesday night. Thousands of houses have been destroyed, and forty persons killed.

The Government of Russia is about to undertake the control of the steamship and railway interests within the empire, by making the proprietors strictly responsible for personal damage done even to their own *employés*.

The Czarewitch, accompanied by the Crown Prince of Denmark, is at present making a tour in Jutland, travelling *incognito*. His imperial highness will probably leave Copenhagen on the 9th inst. and proceed direct to St. Petersburg, with the Czarevna and his children.

M. Jules Simon, speaking on Friday at a banquet at Cette, said that for the firm establishment of the Republic three things were still necessary—the appointment of the mayors by municipal councils, the raising of the state of siege, and the adoption of the *scrutin*. He finished by warmly eulogising M. Thiers.

The Cost of Supporting Fugitive Insurgents.—Count Andrassy, a few days ago, informed the Austrian Delegations that the costs entailed upon the Imperial Exchequer by the support afforded to fugitive insurgents from the Turkish provinces already amount to about a million of florins.

Captain Boyton.—The Strasbourg papers state that Captain Boyton, in floating down the Rhine from Bale to Strasbourg, was carried violently by the rapid current against a bridge of boats, and sank for a few seconds. He came out of the water much exhausted, having taken many more hours than he had calculated to perform the distance.

The New French Cardinal.—At the Elysée on Sunday Marshal MacMahon presented the red hat to Cardinal Saint-Marc, Archbishop of Rennes. In the course of his reply to a speech addressed to him by the cardinal archbishop, the marshal said that he attached very great value to the privilege of presenting the red hat to his eminence. The decision of his holiness he considered a further proof of the good relations which existed between the Holy See and the French Government.

A Strange Story.—*Galignani* states that a rich and eccentric Belgian residing at Vermond (Aisne) lately wrote to his relatives to come and see a coat he had ordered. They, imagining that the invitation meant a breakfast, went and were astonished to see a series of coffins, which the original was trying one after another. He had caused them to be made by a number of different joiners. At last he found one which suited him, laid down in it, took some poison, and expired suddenly.

Literature.

"AURORA."*

With this unpretending title we are introduced to one of the most remarkable volumes of poetry we have met with for some time. It is the work apparently of two authors, who sign their poems, respectively, A. A. and A. M.; and, we believe, we are not mistaken in identifying them with the son of a poet who died some years ago, and the daughter of a pair who are still living and have been well known by their literary and poetical writings for more than a generation. There is one spirit common to these two contributors. Both are fond of dwelling on the hidden meaning of things—the mystic influences and forces that underlie common life—the strange, fantastic visions of dream-life—the higher life that is dawning now, and is awaiting fuller development in future generations. The opening and closing poems are both entitled "Aurora," and are both by A. A.—and the bright, prophetic spirit of eager expectation which finds glowing and rapturous expression in these two poems is to some extent the key-note of the volume, and is the inspiration which lights up other themes, and touches them with a warm and attractive radiance. It is not difficult to see the more masculine and intellectual nature in A. A., and the more tender and imaginative in A. M. A. A. is fond of speculation; there is a deep spiritual philosophy in his poems. Thus, in a powerful poem entitled "Death," he describes, with a judicial sternness that is almost terrible, the gradual declension of a spirit from life to death—how it loses faith in all that attracts the heart in friendship and love, and then seeks to recompense itself by ambition and fame, till, in its disappointment, it yields itself to mere outward enjoyment and selfishness, and the god-life is expelled and displaced by the death-life:—

"Death, but not annihilation—no suspense of animation,
No surceasal of sensation—simply law without appeal;—
Living death, no faith annealing,—Death, that without hope of healing,
But intensifies the feeling, aggravates the power to feel,
Petrifaction onward stealing, its approach at first concealing,
Depth of feeling then revealing, more, and more, and more intense;
Hastes to substitute the spread of dead-life in your soul, instead of
God-life, by the Gorgon-head of Self into the stone of sense
Stiffened! Still some animation struggling with the dissipation
Of the strength, in desperation chafing neath this chain of sin,
With one final throe relieves you! Death at last no more deceives you,
But, its work accomplished, leaves you, ice without and fire within."

This lurid poem is followed by one entitled, "Hell-following," in which the reverse process, from death back to life, through fires of purification and restoration, is described in versification as musical and tender as the preceding is rugged and almost dissonant. These two poems were those which first arrested us in glancing over the volume, and led us to linger at first exclusively among the A. A. poems, which are mostly of this profound and reflective character. In some of them, especially in "Reunited" and "Moccolo," there is a quaint archaic character that betokens a familiarity with early English poetry. The latter poem, "Moccolo; or, the Cupids in Conflict," is a fanciful picture of the conflict between the moral and emotional principles—Filaret and Filamor—whose identity would be less disguised if their names had been spelt with "Ph" instead of "F."

The poems by A. M. are less philosophic, but more pictorial, and with richer warmth of feeling. The first of them, the "Repose of the "Fair Maid Patience," although it has evidently a symbolic meaning beneath the surface, is throughout full of the most lovely and rapturous word-painting of beautiful and familiar objects in nature, and the same intense absorption in nature is seen in others of these poems. Others are highly symbolic, dwelling amidst the shifting and unsubstantial scenery of dream-life. Others, like "Mad" and "Illumination," seem like the reminiscences of wondrous trance-like conditions in which all things in earth and sky are clothed with new lights, and nature teems with revelation. In some of them the most solemn strains of holy aspiration and piety are heard, as in "The Voice of the New Church," which is symbolised by a sleeper struggling with his own slumber, and striving to rise in obedience to a voice which is calling to him from without. In these poems also there is frequent use of the phraseology of old English poetry—and we confess to have been a little puzzled sometimes by these antique words—such as *kexes*, *husk*, *carcanets*, *samites*, *cramoisie*, *filamot*, *tabard*, *fritillary*, and one or two others.

Our readers will rightly conclude from our description of these poems that most of them will not disclose their wealth of meaning to a hasty and unsympathetic glance. Some are exceedingly difficult to interpret, and we are not always sure that we can find the key that unlocks them. But they are poems which one can linger over with a certain sense of exhilaration as one sees definite ideal shapes slowly loom into distinctness as we patiently watch them. Thus gazing the luminous mist that enwraps them gradually changes from a cloud which hides the thought into a glorious and resplendent canopy that crowns and adorns it. Poetry has a charter to venture into that dim and bodiless region which science is equally justified in ignoring, because it has no latitude or longitude, and cannot be mapped in distinct outline. Yet it is absolutely true that no one of us, however prosaic, can be faithful to his own inner life unless he too has a retreat which "the vulture's eye hath not seen," where he moves and converses with strange, weird essences that his practical reason can give no account of, and which consequently remain locked up as a sacred secret within his own bosom. When the poet visits this mystic region, and seeks to fix and arrest its phantasmal shapes by use of language that is partly allusive, partly symbolic, often audacious and unprecedented, he will only be understood by those whose experience can supply a key to interpret his words. What is so delicate, refined, and abstruse can only be approximately uttered in language—and that language must be essentially poetry, whether it takes the form of verse or not. The poems before us dwell very much amidst what Lord Lytton expressively called the *half-seen*, and any one who reads them carefully and with that reverence that any deep and full nature has a right to command, will find much that immediately meets the best experiences of his inner life, and may reasonably hope that what is at first dim will become luminous as his nature expands and his self-knowledge ripens. A symbolic utterance may remain an unsolved mystery for years, till a sudden flash of perception illuminates it and the mystery vanishes at once and for ever. Readers of "Aurora," while finding much that is immediately available for use and culture, may lay up a store of these sphinx-like sayings which will enrich the mind even before they are completely grasped, and become, each of them, "a thing of beauty and "a joy for ever" as their secrets are successively disclosed when life's progress brings us abreast of them.

Aurora. A Volume of Verse. (London: H. S. King and Co.)

"THE LAND OF THE PHARAOHS."*

Dr. Manning has undergone thorough preparation for the work he has here recorded. It has been our privilege to recommend to the notice of our readers his former books of the same class—all of them written with grace and picturesque force, with that tact and selective gift, without which travel-books beyond all others are apt to become simply wearisome—especially when they touch on the well-known routes. His wanderings in Switzerland, in Spain, in Italy, and above all in the Holy Land, give him ample room for the exercise of his skill, and we are glad to be able to give it as our conviction that as "Those Holy Fields" surpassed what had gone before, this "Land of "the Pharaohs," in light graphic touch and suggestiveness, surpasses that. The mystery and the magic of that grand old country are seized and presented to us anew. And not only are the old familiar places re-pictured with something of freshness; but far up the Nile, where the bulk of the people who *do* Egypt would be afraid to penetrate, Dr. Manning does something to make us feel at home. And his interest in the grand scenes, in the ruins and memorials of departed greatness, does not blind him to the condition of the poor people who move around one in these latitudes, and we have many little glimpses, which show how much he is of the philanthropist as well as the traveller and scientific observer. It is true that he does not forget his primary purpose either in philanthropic schemes or in purely scientific curiosities, but he says as much as should suffice to excite desire for more information, and points the way where it may possibly be found. This is especially true of his descriptions of Cairo and of the Great Pyramids, on which latter his writing is clear, and not without the relief of humorous yet human incident. This, we think, may be transferred to our pages in justification of our words:—

"One great feat for an Arab is to leap down the side of the First Pyramid, run across the intervening space of desert sand, and up the Second Pyramid in nine minutes. The sheikh was demanding a shilling apiece from the twenty-four Europeans who were on the summit. I remonstrated, saying that a dollar for the whole party was the regular tariff. The sheikh drew me aside, and whispered in my ear, 'Mr. Doctor, you say nothing and pay nothing.' When he came round to collect the money from the contributors, he passed me by with a merry wink and a shrug of the shoulders. A member of our party had a very powerful opera-glass, which he lent to one of the Arabs. Mohammed, looking through it, was beyond measure astonished to see, not only his village in the plain below, but his two wives, Fatima and Zuleika, gaily disporting themselves in his absence, little thinking that he 'held them with his glittering eye.' When he had given free vent to his feelings, I said to him, 'Mohammed, how do you keep two wives in order? We in England find one quite as many as we can manage with advantage; sometimes rather more.' He replied, 'Oh, Mr. Doctor, dey berry good, dey like two sisters, I give them much stick—much stick'; and I have no doubt that they had a good deal of stick on his return home."

We regret that we have no space to dwell on the description of Beni Hassan, Thebes, Luxor, Karnac, and above all of the temples at Edfou, and the sculptures of Philæ.

As to the pictures, they are not only abundant—at least one on every page—but they are in many cases really works of art. We should especially mention the following:—"The Salt "Lake, near Alexandria," is a wonderful study of sky and water, such as is but seldom got on wood; "Villa and Garden, near Cairo," is full of the dreamy Eastern atmosphere; the "Distant View of the Pyramids" is powerful; and the effect of light on the "Egyptian Palm-"grove," though singular, is no doubt true, and extremely clever in execution. All the large woodcuts are, in a word, superior, while the smaller ones, even the slightest, have a distinctive value as illustrating modes and customs, and are not let in at random to fill up. On the whole, this is a well-written, deeply-instructive book, and so well and lavishly illustrated that it must take a high place among the gift-books of the coming season.

The Land of the Pharaohs. Egypt and Sinai: Illustrated by Pen and Pencil. By the Rev. SAMUEL MANNING, LL.D., Author of "Those Holy Fields," "Italian Pictures," "Spanish Pictures," "Swiss Pictures, &c. (The Religious Tract Society.)

RITTER'S HISTORY OF MUSIC.*

Professor Ritter has written a good book on a most trying theme. He does not profess to be exhaustive, nor is he technical to such a degree as to defeat his desire of popular acceptability, as Mr. John Hullah, in his valuable work on the same subject sometimes is; but he brings to his work such freshness and energy as shows clearly that much knowledge lies behind, and this, combined with clearness and simplicity of style, is what more than anything else attracts and holds the attention of students. In an introduction which is full of purpose and thought, he points out the place which music properly holds in the scale of the arts, and indicates at the same time the unity of their source. In the compactness of his phrase he seems to us to deserve commendation:—

"Music is not an isolated art. It forms a necessary link in the great family of arts. Its origin is to be looked for at the same source as that of the other arts. Its ideal functions are also the same. . . . Though different in their forms, which are necessarily dictated by the material which every species of art employs in order to express itself, yet the one idea of the beautiful is contained in all art. To say that it requires more genius to create master-works in one art than another is certainly a wrong assertion. Shakespeare, Beethoven, Michael Angelo, Phidias—who can prove which one of these minds was the greatest.

"The aim of all the arts is the same, though every one of them arrives at its own ends by different roads. Every one of them possesses, more or less, its moral, refining, and ennobling qualities; every one of them can also be made the vehicle of demoralisation, or to serve frivolous purposes. It is the true artists' mission to keep his idea of the beautiful in all its forms chaste and pure. Not by descending to the level of every day's trivialities will he fulfil his noble mission, but by lifting up his eyes to the purifying atmosphere of the ideal."

And this conception of the art does to a certain extent, as we shall see, colour Professor Ritter's judgment of individual artists, though he is always generous and inclined to look readily for the best and highest in any work; but he glances at the fatal facility, the trick, the technical and superficial make-believe with suspicion, and is careful to warn the young student that nothing of worth has ever been produced save through incessant labour, and

History of Music from the Christian Era to the Present Time. In the form of lectures (designed for the use of students, &c.) By FREDERIC LOUIS RITTER, Professor of Music at Vassar College. (London: W. Reeves.)

that the greatest composers were great as much by persistent devotion as by inborn genius. And he tells this story, which may be cited either for encouragement or warning:—

"A few days ago a young man came to ask my advice as to becoming a musician and a composer. He had some trifles and a mass of manuscripts with him. I discovered in these crude productions some promising talent, and gladly laid out a plan of study for him, based on our European ideas of what is required from a composer. The young man was astonished at the severity and length of study required, and said to me, 'Don't you think that, if I should work very hard for two years, I would be able to compose an opera like *Trovatore* or a *Requiem* like Mozart's, and then make a great deal of money by it?' I have since sought to hear tidings of the new *Trovatore* and the *Requiem*, but so far unsuccessfully. This is only one of many examples I could give. The genuine masters took delight in work itself, and waited patiently for their reward: our young aspirants would like to take the reward first, and to dispense with the drudgery altogether."

This is the tone of the book—a healthy and elevated one—and as we have said it penetrates the book from first to last. It does not proceed in a strictly chronological order; but follows out each style by itself so far as possible. Starting with the Gregorian chant and Folk song, he traces out the invention of harmony, then passes on to speak of the great era of Catholic Church music and the madrigal; then a glance is cast backwards at oratorio as springing out of the mystery and miracle plays; after that the opera is considered; then the development of instrumental music; then church music from Palestrina to our time; then the comic opera and its relations; after that operatic music down to our own times—under this head, dealing carefully and in considerable detail with the development which operatic art has taken at the hands of Richard Wagner; and, finally, later instrumental music is taken up and treated with great breadth and attractiveness. It is noticeable that though Mr. Ritter hardly gives such space to our old English composers as we think they deserve—hardly doing more than mentioning any of their names with the exception of that of Purcell—yet he does not like Miss Tytler in her "Musical Composers," ignore or overlook Tallis (of the "Ordinals") altogether—a name which really carries far more significance than it is now the fashion to accord it in the development of English music. But throughout we have fine insight, and morsels of incisive criticism, which are all the more valuable from the way in which Mr. Ritter brings forward now and then a fine trait of character, and makes it illuminate the art. Beethoven, Bach, Mozart, Mendelssohn, and the rest of the great masters, are sketched for us with a firm hand at their work. Perhaps he is at his best on Bach—the simple, severe, and great artist. We can only afford the space for a short extract:—

"Bach's church music is a perfect exposition of the text which forms its foundation. He seems to have found at once the best form for all his creations; even where he employs the most ingenious ones it is impossible to detect the slightest constraint. The power which he possessed of instantaneously placing himself in the frame of mind required by the exigencies of the text he had to set to music must have been astonishing. From this only we can explain to ourselves the phenomenal productions of such a vast number of works of the highest order. Bach is said to have composed five Passion oratorios. But, up to this time, only two are known and published—the one according to St. John, and that according to St. Matthew. The latter is the more perfect of the two. The formal arrangement of the St. Matthew's Passion is based upon that of Bach's predecessors. There is the narrative of the passion of Christ, according to St. Matthew, recited in a recitative form by a tenor. The speech of Jesus, the parts of St. Peter, of the priest, and of Pontius Pilate, are assigned to a bass voice, and the Jews are represented by a chorus. A second group—the ideal Christian congregation and the daughter of Zion—accompany the action with moral observations. The Protestant congregation—forming the third group—intermixes the different situations with the singing of suitable chorales. It is not possible to give an adequate description of this beautiful work; it must be studied and heard. All that Bach's genius could reach lies unfolded, in immortal master-strokes, in this wonderful sacred poem. The composer, with rare tact and appreciation, knew how to make use of all the best that the forms of his predecessors and his contemporaries presented, in order to serve his own noble purposes. Great genius, and an extensive knowledge of the deepest secrets of musical science, were made the means of glorifying, of revealing the most sacred, the most profound emotions which religion grants to mankind."

The origin of the Comic Opera is thus succinctly given:—

"The origin of the Comic Opera may be traced to those short musical intermezzi which were performed in Italy as early as the sixteenth century, between the acts of tragedies and comedies, and afterwards between those of the opera series. These intermezzi, or *entr'actes*, stood in no dramatic relation whatever to the principal piece; they were performed merely to afford the audience a light pastime, while the principal actors changed their costumes, or took some rest between the acts. At first they consisted of madrigals or some favourite instrumental piece: after the invention of the opera, recitations, arias, and duettos, also found a place there. The principal intention of these intermezzi was to create a merry laugh among the spectators by means of comic situations, ready wit, *bon mots*, sarcasms, often improvised on the spot, and often overstepping the limits of good taste. Singers endowed with talent for comic acting, usually composed such intermezzi for themselves, knowing their own powers, and also writing to produce the best effect on their audiences. Through the efforts of the great composers of the Neapolitan School of Music, the artistic meaning of these intermezzi was considerably raised, their formal construction received greater dimensions, their dramatic comic interest became more rich and varied—to such an extent that, instead of filling the pauses of other spectacles, they gained such musical importance and artistic merit, that henceforth they very often rivalled the opera series. The intermezzo thus transformed into an independent musical art-work, was then called opera buffa or comic opera."

We can only further afford room to give a short extract from a very subtle criticism of Rossini and his influence—in which Mr. Ritter is substantially at one with M. Taine in his notes on Paris:—

"What Rossini aimed at, and what he entirely accomplished, was to compose fine, effective, clearly and distinctly-formed melodies, expressing the mood of the respective situations and characters as much as possible, exploiting with fine taste and understanding all the irresistible arts and resources of the singers, who thus naturally become his most enthusiastic allies. By means of his short, decisive, simple, yet lively, fiery, rhythmic phrasing, sustained by an often piquant, yet clear and natural, harmonious accompaniment, Rossini, in spite of the efforts, and in so many ways glorious dramatic achievements of Gluck, Mozart, Cherubini, Spontini, and others, again raised the purely melodic element, though in a modern garb, to the position of supreme factor of the opera. In that light he understood the task and the real mission of the operatic composer; and as long as he adhered to this, his unborn principle and inclination, he produced with facility and readiness. It was placing him in a false position, when his admirers and enthusiastic friends demanded of him the dramatic qualities of Mozart, or even Spontini. His best and greatest effort in this direction was *Guillaume Tell*. Did he exhaust himself, taxing his powers to an uncommon extent, while composing this work? Clear of perception, and not easily deceived by the plaudits of adepts, he probably saw well enough that he had embarked on a road uncongenial to him in more than one respect. Much in his life indicates such a supposition. A return to his former style and manner of composition was, after *Guillaume Tell*, no more possible. He thus preferred to abandon the field of his former triumphs, rather than to expose his reputation to a disastrous blow.

"To speak of Rossini as a great and original harmonist, is simply ignoring, or giving proof of not being acquainted with the works of Haydn, Mozart, Cherubini, Beethoven, Weber, not to mention even the old masters. To place his brilliant, light overtures, with their everlasting crescendos and decrescendos, and nervous strettos, in the same line with the similar works of the above-named masters, is just as wrong as it is absurd. Rossini was not a universal musical genius as regards the whole breadth of art; though he would perhaps have been able to produce master-works in all forms had he received or felt the want while young of such a thorough and well-directed musical education as Mozart and other classic masters went through. Rossini has, however, his own merits; he fulfilled his mission, giving pleasure to many, by means of his art, in a manner and style he was best able to accomplish. His artistic standpoint was that of the Italian opera composer, formed among Italian musical traditions and art practice. His only aim was, of course, to compose Italian operas according to accepted forms popular on the Italian stages. The new changes he introduced were the product of his own experience and original power of inventiveness. Thus the Italian opera, as formed and developed by Rossini, became again the universal favourite, sustained at the same time by such an array of singers as the world had seldom seen before."

THE *FORTNIGHTLY* AND *CONTEMPORARY REVIEWS.*

The frequency with which ecclesiastical questions are treated in these two influential reviews is only one amongst many indications of the important place that such questions must have in the slowly ripening policy of the next Liberal epoch. Out of fifteen articles for the current month, two are devoted to religion and two to matters of State Church policy, while a fifth consists of fragmentary notes on both these subjects. The last-mentioned, which is the first in the *Contemporaey Review*, derives a melancholy interest from the fact that it contains the last words ever written by the late Bishop Thirlwall. It seems to have been his habit to jot down his impressions of current literature or passing events. And these "Notes on Contemporary Questions" are some gleanings from that source. Here we have, amongst other things, the bishop's view of the true province of the so-called "Broad Church" party. He will not allow that it is a party at all, but regards it as only a convenient name for liberal and tolerant spirits, who may belong to either High Church or Low. There are a few words on Mr. Orby Shipley's ominous question, "Ought we to obey the New Courts?" Concerning the article with this heading, the bishop says, "It is a conclusion of the efforts which "the author has been making for so many years to "effect the disruption of the Church of England." "Time only can show whether the author has or "has not been too sanguine in his hopes of an "approaching disestablishment. But it is possible "he may not have greatly overrated the strength "of his party; though it can hardly be considered "as more than a section of one more numerous and "powerful." He thinks that the most probable effect of the writer's success would be that "the "Church would be broken up into two or three "fragments, each claiming the name of the "'National Church,' to be followed by the gradual "extinction of the smallest and highest of the "churches, or its more speedy absorption in the "Church of Rome."

In connection with such gloomy forebodings, which apparently look forward to Disestablishment as an unmixed evil, it is interesting and instructive to read the first article in the *Fortnightly*, "The "Church and the Universities," by Mr. Herbert Richards. Whoever might suffer through the severance of the Church from the State, it seems tolerably clear that the universities must be benefited thereby. Mr. Richards shows how entirely delusive is the common impression that religious equality has been secured at the national seats of learning, and he points out with brevity and force the evils that result from its absence. "Very "unfair advantages are enjoyed not only by the "Established Church over other religious bodies, "but by the clergy of the Church over its lay mem-"bers." The grievances to which the writer alludes are clerical fellowships, clerical headships, episcopal visitors, and college livings. After examining some futile arguments in favour of the first relic of mediævalism he concludes:—"The truth is that "no reason can be found for the maintenance of a "single clerical fellowship, except the desire to "favour the Church of England, and to protect "her by artificial means. These fellowships are "part and parcel of the great iniquitous system "of religious intolerance and exclusion which "Liberals have been engaged in attacking for the "last two hundred years. It is for Liberals now, "and above all, for Dissenters, to demand their "abolition." He then shows how college livings "come in to swell the unworthy inducements a "man has to take orders. A good fellowship, and "then a good living—how many of us would be "proof against such a temptation?" And so the priests' offices are too often filled with men who take them for a piece of bread.

Granting the evils incidental to a State Church system, may they not be healed without so heroic a remedy as disestablishment and disendowment? Mr. Alex. Taylor Innes, who in the *Contemporary* describes "the Italian answer to the European "Church question," seems to be of opinion that such a solution is not altogether impossible. Germany contends for the unlimited and unconditional supremacy of the State; while the Vatican, on the other hand, claims something very like this for the Church. But Mr. Innes says that Italy has found, and "is working out a *third* theory, equally dis-"tinct from that of Germany and that of Rome." The principle at the basis of this theory consists, we are told, in "meeting the excesses and aggres-"sions of ecclesiastical authority by simply "*denying civil effect to its acts.*" This principle is said to be one of "startling simplicity." It may be so to those who hear of it for the first time. But it is certainly not novel. It is at least as old as Mr. Bright's common-sense solution of the church-rate difficulty; and we fancy it had been heard of even earlier. Only it would puzzle the ingenious writer, or any one else, to explain how a State-Church can be maintained without causing, by the mere fact of its existence, many "civil effects" most oppressive and injurious to any citizens who do not happen to belong to it. The principle is, undoubtedly, the right one. But any application of it short of a complete separation between Church and State, in the popular meaning of these terms, must involve innumerable inconsistencies.

The religious articles to which we have alluded above are those in the *Contemporary* on "Super-"natural Religion," by Professor Lightfoot, and on "The Historical View of Miracles," by Mr. James Gairdner. The former is as clear, vigorous, and definite, as the latter is obscure, weak, and confused. And that is saying a great deal. The only other article of general interest is one in the *Fortnightly*, by Professor W. A. Hunter, on "Poor "Relief in Foreign Countries."

BRIEF NOTICES.

Brought Home. By the Author of "Jessica's "First Prayer," "Little Meg's Children," "Alone "in London," &c. (Glasgow: Scottish Temperance League.) Miss Hesba Stretton manages to unite high lesson with real humour and pathos. The present story, written expressly for the Scottish Temperance League, is hardly so successful, we

think, as one or two of the former ones, notably "Lost Gip," or "The King's Servant's"; but it is something that a writer sitting down deliberately to frame a temperance story has contrived to do so in a most powerful manner, without having once become glaringly forced or unnatural. And this Miss Stretton has done. Upton Rectory and its inmates, the rich aunt of the rector, the household and its ways, the saddler's shop in the village and Ann Holland, with her strong character and independence, yet full of sympathy, brought out the more fully perhaps by her secret sorrow—all are put before us with a few graphic, simple touches. Then gradually we see the insidious influence making way. The rector, Mr. Chantrey, has to go abroad on account of failing health, and his wife, committed to the care of the aunt, who has bargained that the boy be sent elsewhere for the sake of quiet—overcome by loneliness, want of occupation, miserable thoughts, and the daily presence of the tempter, at last succumbs. Very powerful is the picture of the first meeting of man and wife, on the rector's somewhat unexpected return—very touching, too, the manner in which Ann Holland's trouble asserts itself in midst of theirs. Then there is the gradual process of shame and humiliation, the rector's expatriation of himself, Ann Holland's faithfulness to them, the illness of the rector at sea, and his wife's trial, and the gradual recovery and reform, till, at length, they are summoned back to Upton again, to do a more thorough work among the people than they could have done if the quiet tenor of their lives had never been disturbed. In a story of this nature proportion and gradation re everything, and we must say that Miss Strett n seems to us to have come as near to making art of the temperance story, pure and simple, as is ever likely to be made of it.

Grace for Grace. Letters of the Rev. W. James, of Albany, U.S.A. With Introduction by D. L. Moody. (Hodder and Stoughton.) These letters are richly experimental, and full of unction—dealing less with the niceties of theological polemics than with the difficulties, the temptations, the trials of the young Christian in the world. The form chosen is very happy, since it makes long and exact discoursing impossible, and renders necessary short, succinct, suggestive, easy, and almost colloquial appeal and warning. The letters are very readable—which is saying much, and notwithstanding a few Americanisms, could not be read but with benefit. The note at the front by Mr. Moody scarcely deserves the somewhat ambitious and misleading name of "Introduction"—the feeling of which, by-the-bye, is excellent, but the style is most involved, and most unlike that of Mr. Moody's spoken addresses. In a single paragraph we have confused metaphor, bad grammar, and vulgarism. Surely the publishers might have revised it before printing it, seeing that it is a mere letter written hurriedly, and that Mr. Moody could not see the proof. "You could not, in my estimation, "as a publisher, find anything," &c., &c., is certainly not what Mr. Moody means, whether or not he wrote it: what he means is, "As a publisher, "you could not, in my estimation, find anything in "this age of inquiry and dispute about what is "termed 'the higher life' that will more faithfully "represent the reality of every good man's conflict "with evil within and without, and the power of "grace in the gift of faith, to overcome it."

The *Expositor* for October is particularly good. Bishop Thirlwall's exposition of the hundredfold is admirable—"Not an hundredfold of the things "themselves, but of that which gives them all "their value and without which they are utterly "worthless, and that is the comfort and satisfac-"tion which they yield. But this depends not in "anything they are in themselves, but in the "possessor's power of enjoying them. They are "like a sheet of paper, which may represent an "immense sum of money, but is not worth picking "up from the ground unless there be some one "forthcoming to make good the promise it con-"tains." "The Book of Ruth" is continued by the editor in his own subtle striking way; Mr. Lumby brings out forcibly the graphic and dramatic character of St. Mark; Dr. Reynolds continues well his characteristic and illuminatory remarks on First Timothy; Dr. Godet considers further the Prologue of St. John's Gospel, and the part winds up with some short notices of books.

Life on the Deep. Memorials of Charles March, Commander R.N. By his Nephew. (Religious Tract Society.) It is nearly eighty years since Captain March was born, and he died ten years ago. He was not a public man, as that phrase is commonly understood, but his life was well worth writing. He was an example of a thoroughly pious, devoted, high-principled seaman. This biography follows him through various scenes of difficulty and devotion, both during his seafaring life and after his retirement from it. Captain March was engaged in "the old war," and was midshipman on board the Superb at the siege of Algiers. After the peace he entered the mercantile navy, and for years followed his profession. Here he was equally upright in his dealings with his employers and anxious for the welfare of his crew. His fervid and firm religious character procured him the title of Wilberforce—at that time a name not a little sneered at by a certain class of people. His Christian labours are well described by the author, but these labours did not cease with his retirement from the navy. After this he settled at Gloucester, and became an active member of the Congregational church in that city. There, no doubt, his memory is still cherished. This work is useful for its exhibition of a Christian life, and will be found eminently useful and suitable for ship libraries.

Follow Me; and Other Stories. By the Author of "Stepping Heavenward," &c. (Ward, Lock, and Tyler.) This is one of the volumes of Beeton's admirable "Good Aim Series," and, for children, will be found one of the most acceptable. It contains some twenty-five short tales, some in prose some in verse, by an American author whose works have won a great and deserved popularity in this country. The tales will be found capital reading for smaller children, skilful in imagination, and of thorough practical purpose.

Maggie's Influence. By Mary Nicholson. (Edward E. Barrett.) We have read not a few tales of this class, especially those by the author of "Jessica's First Prayer," but we do not think we have ever read one superior to this. It is written with great tenderness and taste, and will charm every reader. We do not recognise the name of the writer, but it is unquestionable that she has an exceptional gift, and we shall hope to meet her again.

Three Little Brothers. By Emma Marshall. (Nisbet and Co.) Miss Marshall is known, we suppose, to all our readers, as a writer for children, and one who never fails both to amuse and to do better than amuse. This little volume is full of incidents in boy-life, told with that natural liveliness which is characteristic of this writer. It is not all lively, for boys have to feel trouble, and sorrow comes to most families, but the tale is not the less good, because it is sometimes sad. It is one that excites hearty sympathy and approbation.

The Mildmay Conference, 1875. (J. F. Shaw and Co.) Our readers will not need to be informed of what is meant by the "Mildmay Conferences." We have here a verbatim report of the addresses delivered during the sittings held in June of this year. They are, for the most part, marked by high devotional thought and fervour. The reader will at once select the addresses by Mr. Aitken, Dr. Bonar, Mr. George Müller, and Mr. Varley. The Conference is now an established institution, and its work is unquestionable.

Gleanings.

A country editor, in his financial article, says, "Money is close, but not close enough to reach."

Willie was disputing with his sister. "It is *true*," he said, firmly; "for mother says so; and if she says so, it is *so*, if it *ain't* so."

Law is like a sieve: you may see through it, but you must be considerably reduced before you can get through it.

A Solution.—A countryman brought a board to an artist, with a request that he would paint upon it St. Christopher as large as life. "But," returned the artist, "the board is much too short for that purpose." The countryman looked perplexed at his unexpected discovery. "That's bad," he said; "but look'ee, sir, you can let his ancles hang over the edge of the board!"

Election Signs.—An American paper says there is as much truth as poetry and altogether far too much of the former in this verse:—

When politicians catch your sleeve
And lead you off to 'beer,'
The fall election days have come,
The drunkest of the year.

A Crafty Milkboy.—A Scotch laddie delivering milk for a dairy in the suburbs was stopped the other day in his round of calls by two detective officers, who asked him for whom he delivered the milk. The boy, on telling them, was asked if his employers put anything in the milk. "Ou ay," was the innocent answer; and the officers thinking they had a clear case, each offered the boy a penny if he would tell them what was put in it. "Ah," said the boy, with a grin, "ye wadna gie's the penny though I tell't ye!" "Oh, yes, we will," returned the officers. "Gies't then," said the little fellow, doubtfully. The pence were then handed over with the question, "Now, what do you put in the milk?" "Why, said the boy, with a cunning look, "I pit the messure in every time I tak' ony oot!"

A Pulpit "Muff."—At the recent Toller centenary celebration the Rev. C. H. Spurgeon told the following story:—"He was riding through Yorkshire some time ago, and he spoke to a man who was a member of a certain church. He asked him how they were getting on, and the man replied that their parson was a "mooff" (muff). He asked him what he meant by a "mooff." He explained that one of their deacons had a water-mill, and one Sunday the wheel was going, although the machinery was turned off; consequently it was doing no work, though it made a terrible click-clacking. It was like their parson. (Laughter.) Every Sunday his tongue went click-clack, click-clack; but there was nothing in it at all. He understood then what a "mooff" must be. (Laughter.) People would not go fifty years to hear a "mooff," or else they must be muffs themselves. [We think we have heard this story before, and told in a more racy and elaborate style than as given above. But, so far as we know, it has not hitherto appeared in print.]

Waxworks Extraordinary.—"The Rev. Henry Ward Beecher," says a Transatlantic paper, "has the honour of being the most prominently wax-worked man in existence, or, indeed, who has ever lived. It is computed that he has been operated upon in wax three hundred and twenty times in the United States; and recently Madame Tussaud, of London, has introduced his manly and robust effigy to the admiration of Britishers." It appears that "amongst the religious persuasions Spurgeon is not bad; but Cardinal MacClosky is rapidly rising in favour, though as yet, in the arena of wax, neither of these two have reached the exceptional celebrity of Brigham Young." Many Americans consider that "wax-figuring" will play a prominent part in the advertising of the future. A Philadelphia journal writes as follows:—Theodore Tilton continues his lecture on the 'Problem of Life.' His lectures attract enormous audiences, which hang with devotion on his lips. His commanding presence, grave seriousness of aspect, and fiery volubility, tend to impress not a few listeners. He intends shortly to proceed to do London, and, we learn, has been duly wax-figured in advance, mainly for advertising purposes, in the interests of those who mean to run him in England. . . . The Beecher-Tilton group of effigies will form a part of several ingenious exhibitions in this city during the festivities of the coming year. We have already seen one show of the kind which has been constructed with considerable artistic skill. Mr. Tilton stands shaking Mr. Beecher's hand. Mrs. Tilton, Mr. Parker of the London Church, Mr. Judge Porter, Mr. Moulton, and others stand around with amiable expressions of countenance, insinuating that the long feud had at last been pleasantly settled." In connection with the subject, which is evidently attracting a good deal of attention in America, the *Vicksburg News* expresses its opinion that "Mr. Moody and Mr. Sankey have been undeservedly neglected, but, we are glad to hear, will be soon successfully waxed in a great number of impressive attitudes. Clock-work will also be applied to some of their figures. Mr. Moody will softly wave about his hand as if addressing an audience, and Mr. Sankey will at intervals throw back his head and open his mouth."

AS IT IS.

In 'The Times' of Jan. 7th, Dr. Hassall writes:—"I have made a further analysis of tea; of 28 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

AS IT OUGHT TO BE

'At the Docks, where *Horniman's Teas* are in bond, I took samples from original chests, which I analysed & found perfectly Pure, and *free from the usual artificial facing:* the quality being equally satisfactory.' Feb. 19, 1874. *A. H. HASSALL, M.D.*

3,248 *AGENTS—Chemists, Confectioners, &c. in every town sell* HORNIMAN'S PACKET TEA.

Wipe your Feet.—The best Cocoa-nut Mats and Matting are made by Treloar and Sons, 69, Ludgate-hill.

Holloway's Ointment and Pills.—In these autumnal months the human health is sorely tried by the extreme changes of temperature which weaken the digestive organs, lower the bodily tone, and lay the system open to numberless complaints. The vast majority of maladies affecting the throat, lungs, and circulation, may be checked in their dangerous course by rubbing this curative Ointment briskly twice a day upon the skin covering the seat of the ailment, and by taking at the same time appropriate doses of Holloway's purifying, corrective, and operative Pills. This simple treatment knows no failures, is devoid of danger, restores strength to frames debilitated by disease, and imparts vigour to the nervous centres, however much shaken by repeated illnesses.

After an experience of over forty years, it has been established that there are few instances of defects of the hair which cannot be arrested, neutralised, or remedied by the use of Mrs. S. A. Allen's World's Hair Restorer, and the favourable effect may be seen at once, and though the hair may have become grey, thin, or faded, it may be renewed and restored to all the glossy loveliness of which it is susceptible. Sold by all Chemists and Perfumers, Depot, 114 and 116, Southampton-row, London.

Dyeing at Home.—Judson's Dyes are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."

VALETUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

LOVELINESS ON THE INCREASE.—A marked increase of female loveliness is the eye-delighting result of the immense popularity which Hagan's Magnolia Balm has obtained among ladies everywhere. Complexions radiant with snowy purity, and tinged with the roseate hue of health, are commonly met with wherever it is used. Sold by all Chemists and Perfumers, in bottles, and elegant toilet case at 3s. 6d. Depôt, 114 and 116, Southampton-row, London.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

DELICATE CHILDREN.—Weakening diseases require tonic treatment.—The condition of the blood in children suffering from general debility, rickets, spinal disease, wasting, paralysis and consumption; from spasmodic croup, epilepsy, worms, weak eyes and all eruptions, is one of poverty, requiring a tonic to enrich it, and clear the system from all impurities. The best medicine for all the above ailments is Stedman-Phillips Tonic Drops, which will add colour to the cheeks and restore the little patients to robust health, and parents should not fail to give them a proper course. Prices 13½d., 2s. 3d., and 4s. 6d. Of all chemists, or a large bottle sent for 5s. P.O.O. by the Proprietor of Stedman's Teething Powders, the safest remedy of their kind for infants' teething. Depot, 74, East-road, London, N.

Advertisements.

A YOUNG LADY (19) DESIRES an ENGAGEMENT as GOVERNESS in a Nonconformist family. Thorough English, French, Music, and the Elements of Drawing. The highest References given and required.—Address, A.C., care of Rev. T. Stephenson, West Dulwich, S.E.

ROYAL POLYTECHNIC.—New Musical Entertainment, by Mr. George Buckland, The BEAUTY, the BEAST, and the BARGAIN; or, the Merchant's Misfortune; with Songs, Ghost Illusions, and Illuminated Fountain. Daily, at 4 and 9.—AUSTRALIAN MEATS, and How to Cook them, by Prof. Garduer.—NEW ZEALAND, by Mr. J. L. King, with Photographs by the Author, D. L. Mundy, F.R.G.S.—SEASIDE SKETCHES and Pretty Picturesque Places, with Illustrations, by Mr. J. L. King.—WONDERS of ACOUSTICAL SCIENCE, and many other Entertainments. Admission to the whole, 1s.

TRELOAR & SONS'
CORK CARPET,
A SANITARY
FLOOR COVERING.
69, Ludgate-hill.

ORGAN WORKS, BRIDGWATER.
Established 1837.
JOHN BEALE and SONS are prepared to furnish specifications of Organs at moderate prices; all warranted of best material and workmanship.
Tuning and Repairs contracted for.
Experienced workmen sent to all parts of the United Kingdom.

SORT YOUR PAPERS
INTO STONE'S
PATENT BOXES.
Sold by all Stationers.
Full particulars, post free, of HENRY STONE, Patentee and Manufacturer, BANBURY.

USE
GODDARD'S PLATE POWDER.
(NON-MERCURIAL.)
For more than 30 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.
Sold by Chemists and Ironmongers, &c., in Boxes, 1s. 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD Chemist, Leicester.

THE BLOOD PURIFIER.
NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 1.s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

DR. LOCOCK'S PULMONIC WAFERS give instant relief to asthma, consumption, coughs, colds, bronchitis, and all disorders of the breath and lungs. In hysterical, nervous, and heart complaints, they are unfailing. In rheumatic and nervous pains they act like a charm. Nothing else gives such a sound, refreshing night's rest. They taste pleasantly. Sold by all Druggists at 1s. 1½d. per box.

NEW SYSTEM OF LIFE ASSURANCE,
THE POSITIVE GOVERNMENT SECURITY LIFE ASSURANCE COMPANY (Limited).
Chief Offices—34, Cannon-street, London, E.C.

THE SECURITY TO POLICY-HOLDERS
Consists of
(1.) The Guarantee Fund of over £50,000.
(2.) The entire Net Premiums received (not less than 80 per cent. of the gross), Specially reserved for payment of Claims under Policies, and invested in Trust in the names of
The Rt. Hon. Lord Sandhurst, Thomas Hughes, Esq., Q.C., Matthew Hutton Chaytor, Esq., } Trustees.
(3.) The other Assets and Property of the Company, constituting the most unexceptionable provision for payment of Claims under Policies.

Forms of Application for Assurance, the Rates of Premium, Dr. Farr's Report on the Life Fund, and all information can be obtained on application to
F. BARROW, Managing Director.

CITY ROYAL PIANOFORTE and HARMONIUM SALOON.—KEITH, PROWSE, and Co., having completed the rebuilding and enlargement of their premises, invite all buyers to inspect their varied STOCK of PIANOFORTES, Harmoniums, and American Organs. Specialities:—New Boudoir Model Pianette, in walnut, with truss legs on plinths, full compass, 25 guineas, the cheapest, strongest, and most elegant pianette yet produced; the Library Model Harmonium, in light oak, 25 guineas; the Gothic Model Harmonium, in dark oak, with handsome antique carving, 70 guineas.
City Depot for Mason and Hamlin's American Organs, No. 48, Cheapside.

FLUTES.—The NEW MODEL FLUTE (old fingering), for beauty and volume of tone unsurpassed, 3½ guineas and seven guineas. Also Rudall and Co.'s Prize Medal Flutes, new and second-hand. A great variety of second-hand flutes of all fingerings, at
KEITH, PROWSE, and Co.'s Manufactory, 48, Cheapside.

BANJOES.—The New CHEAPSIDE Model is the best. Machine head, covered back, &c., 5 guineas; other models 1 to 12 guineas. The new scale for pasting on the fingerboard 6d. nett. The new Instruction Book, with full directions for learning the Banjo, and a large collection of airs, songs, &c., 6s. nett. Keith, Prowse and Co., 48, Cheapside.

MUSICAL BOXES by NICOLE, FRERES.—KEITH, PROWSE, and Co., direct importers, offer parties seeking really fine, well-tuned instruments, a selection of more than 400 boxes, with all the recent improvements, from £4 to £150. Buyers are requested, before purchasing, to visit the new saloons, specially devoted to the sale of these enchanting instruments, which for quality have no equal.
Musical Box and Self-acting Instrument Depot, No. 48, Cheapside.

CAUTION.—WATERMARK.—TOBACCO.
Messrs. W. D. and H. O. WILLS intimate that, to prevent Fraud, every packet of their "BEST BIRDSEYE" Tobacco now bears the NAME and TRADE MARK of their firm, both printed on and WOVEN IN the paper.

ELECTRICITY IS LIFE.
PULVERMACHER'S PATENT
GALVANIC CHAIN-BANDS, BELTS, BATTERIES, RECENTLY IMPROVED.
Approved by the Academy of Medicine of Paris and other Medical Authorities in England and abroad.
The remarkable efficacy of these self-applicable Voltaic arrangements is so widely known that in contradistinction to those unprincipled advertisers who can only publish statements on *their own authority*, Mr. PULVERMACHER prefers to submit the testimony of others, amongst whom are included many great scientific and medical authorities. These unimpeachable testimonies in favour of the marvellous curative power of this Medico-Galvanic system being too numerous for insertion here, are compiled in the pamphlet,
"GALVANISM, NATURE'S CHIEF RESTORER OF IMPAIRED VITAL ENERGY,"
sent post free for three stamps. The mass of evidence therein is supplemented by the following paragraph recently found in the standard work (p. 76, 1867) of John King, M.D., Clinical Professor of Obstetrics, at Cincinnati:—
"These Chains are very useful in many nervous disorders:—

"Muscular Debility	Aphonia	Rheumatism "
"Hemiplegia	Epilepsy	Dyspepsia "
"Paralysis	Torpid Liver	Paralysis (Bladder)"
"Central Paralysis	Asthma	Chorea "
"Spinal Paralysis	Amenorrhœa	Impotency "
"Neuralgia	Dysmenorrhœa	Writer's Cramp "
"Sciatica	Spinal Irritation	Hysterical Cramps "
"Stiff Joints	Nervous Debility	and Contractions "
"Hysteria	Constipation	Loss of Smell "
"Hysteric Paralysis	Deafness (Nervous)	Loss of Taste, &c."

For further information and price list apply to
J. L. PULVERMACHER'S GALVANIC ESTABLISHMENT, 194, REGENT STREET, LONDON, W.

TO EXHIBITORS, ETC.
DISSOLVING VIEW APPARATUS.—Before purchasing see HUGHES'S BI-CYLINDRICAL LANTERNS. By Royal Letters patent. A set for £7 7s. Sole Invention of Mr. Hughes.
The most ingenious, portable, and exquisite Lanterns out. A great novelty. Universally admired by eminent scientific men. Should be seen.
The TRI-CYLINDRICAL for marvellous effects. A fine Instrument.
The Educational Set, 3¼-inch complete, with Dissolver, £4 10s.
Improved Dissolving Tap.
A fine Series of over 7,000 Slides, of all parts of the world, Livingstone's Travels, Scripture, Temperance, and other tales. Also, New Lecture Set of the Arctic Expedition, with effects; also, the Captain, Crews, and Ships, taken at Portsmouth.
Photographs, nicely coloured, 2s. each; Comic Slipping Slides, 1s. 2d.; Levers, 3s. 6d.; Chromatropes, 8s. 6d. All 3-inch.
The improved Lecturer's Reading Stand and Lamp.
Sable's Practical Instructions in the Art of Glass Painting. Post free, 1s. Best Manual out.
Gas bags, jets, &c.
Buy of the maker, cheapest and best in England. See Testimonials. Illustrated Catalogue, 100 pages, post free, 6d
W. C. HUGHES, Manufacturing Optician, 151, Hoxton-street, N., London.

WHIGHT & MANN'S SEWING MACHINES
UNEQUALLED FOR FAMILY USE.
The "PRIMA DONNA" { Hand Lock-Stitch / Shuttle Machine } 4 Gns.
The "ALBERTA" SILENT LOCK-STITCH.
With Stand complete 5 Guineas.
The "EXCELSIOR" SEWING and EMBROIDERING Machines, 6 Guineas.
First-class Hand Machines, from 45s. Lists free.
WHIGHT & MANN, 143, Holborn Bars, E.C.

CROSSE & BLACKWELL,
Purveyors to the Queen, SOHO-SQUARE, LONDON, direct attention to the following articles of their manufacture, which *always bear their name and address on the labels.*

PURE PICKLES in MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES, an exquisite compound of sweets and sours.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

SAUCES for FISH, GAME, &c.

POTTED MEATS and FISH in fancy tins and jars.

MOCK TURTLE, OX-TAIL, HARE, GRAVY, JULIENNE, and MULLIGATAWNY SOUPS.

JAMS, JELLIES, and ORANGE MARMALADE, made from fresh Fruit and with refined Sugar only.

CALVES'-FEET JELLY in bottles, Orange, Lemon, Madeira, and Vanilla flavours.

FLAVOURING ESSENCES, distilled from the fresh Fruits and Spices, Orange, Lemon, Vanilla, Almond, Ginger, Mace, &c., &c.

CROSSE & BLACKWELL'S Genuine Manufactures *always bear their name and address on the labels*, and may be obtained of Grocers, Chemists, and Italian Warehousemen throughout the world.

EXCELSIOR GAS BATH, £5 10s. 0d., Eclipse Gas Range, with open fire, registered. Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, S.W.

The Marvellous Remedy for Coughs, Colds, Hoarseness, Asthma, Bronchitis, Consumption, and all Chest Affections.
PECTORINE.
Sold by all Chemists, in bottles, at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each.
Sent by Proprietors upon receipt of Stamps.

From Rev. J. STONEHOUSE, St. Saviour's Vicarage, Nottingham.
August, 1874.
Dear Sir,—I can strongly recommend your Pectorine as an invaluable Cough Remedy. I have given it a fair trial in my own family, and have also supplied it to persons suffering from Cough in my parish, and in every instance it has given immediate relief. In some cases, after passing sleepless nights, one or two doses of the Pectorine have had such a good effect that persons have got a good night's rest, and the Cough has speedily disappeared.

Mr. A. ROLFE, St. Ann's Square, Manchester, Says: "Your Pectorine is superior to any medicine I have ever tried for Coughs or Colds."

PECTORINE cures the worst forms of Coughs and Colds.
PECTORINE cures Hoarseness.
PECTORINE gives immediate relief in Bronchitis.
PECTORINE is the best Medicine for Asthma.
PECTORINE cures Whooping Cough.
PECTORINE will cure a troublesome tickling Cough.
PECTORINE is invaluable in the Early Stages of Consumption
PECTORINE relieves all Affections of the Chest, Lungs, and Throat.

Prepared only by SMITH & CLARKE,
Manufacturing Chemists, Park Street, Lincoln.
*** Vice-Chancellor Sir C. Hall granted a perpetual injunction, with costs, against F. Mason, Chemist, Rotherham, for using the word "Pectorine."

CHEAPEST IN THE WORLD!

MAGIC LANTERN SLIDES,

direct from the Maker, on any subject, at the following prices:—

PLAIN, 16s.; COLOURED, 30s. per dozen.

Specimen Slide for 18 and 32 stamps respectively.

Send Stamp for List of nearly 7,000 Views to—

SMYE and CO., Artists to the Royal Polytechnic,

222, OLD KENT ROAD, LONDON, S.E.

Harmoniums,

Musical Instruments of all kinds. *Pianofortes,*

On equal terms with any London Firm *American Organs.*

DAWES' PATENT MELODY HARMONIUMS.

(*The best substitute for the Organ.*)

As supplied to Her Majesty and H.R.H. the Princess Louise.

These fine-toned Instruments are now manufactured in Germany. They possess a clear and distinct additional melody in the Treble, also a Sub-Bass or Pedal note in addition to the chords usually played. The Oak Instruments are specially toned and constructed for Places of Worship.

The new Organ Harmoniums (manufactured in Germany) possess a round Diapason quality of tone, the construction also is of the strongest and best materials. Prices from 10 guineas to 90 guineas. A liberal discount made on all instruments to Ministers, Chapels, Schools, &c., by

S. KING, MUSIC DEPOT, ROSS, HEREFORDSHIRE

(Lists Post-free.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

BUNTER'S NERVINE,

THE INSTANTANEOUS AND PERMANENT

CURE FOR TOOTHACHE.

It also Forms a Stopping, Saves the Tooth, Prevents Decay, Does not Injure.

E. Smith, Esq., Surgeon, Sherstone, near Cirencester, writes:—

"I have tried BUNTER'S NERVINE in many cases of severe toothache, and in every instance permanent relief has been obtained."

May be had of all Chemists, 1s. 1½d. per packet.

WEAR-RESISTING FABRICS.

SAMUEL BROTHERS, MERCHANT TAILORS and BOYS' OUTFITTERS, are the sole proprietors of these approved and novel materials for Gentlemen's and Youth's Clothing, obtainable ONLY at 50, LUDGATE HILL, E.C. These superior woollen textures claim the notice of parents and guardians in particular and the public in general. The fleeces in their primary state are from the best breeds of Cheviot and Saxony Sheep, the wool being carefully selected for fineness, strength, colour, cleanness, regularity, and tenuity of fibre.

WEAR-RESISTING FABRICS.—Samuel Brothers.

WEAR-RESISTING FABRICS.—For Gentlemen.

WEAR-RESISTING FABRICS.—For Boys.

WEAR-RESISTING FABRICS.

SAMUEL BROTHERS confidently recommend these materials, which are in great and increasing demand both in London and throughout the provinces, families and the general public having appreciated the unusual advantages offered by these excellent and enduring textures. It should be observed that they are most peculiarly and favourably spun in the yarn (extra twisted), and the cloth is so woven that it is rendered remarkably strong (almost untearable), the processes of "cropping" the nap, teasling the surface, boiling, pressing, and steaming of the raw woo are specially conducted by the best operatives in the cloth mills.

WEAR-RESISTING FABRICS.—For Riding.

WEAR-RESISTING FABRICS.—For Walking.

WEAR-RESISTING FABRICS.—50, Ludgate-hill.

WEAR-RESISTING FABRICS.—The immense stock of materials (for clothing to order) and suits and garments (ready made) is characterised by an unprecedented variety which must gratify the most fastidious taste. This stock, regulated by SAMUEL BROTHERS' fair and equitable Sydenham system, is divided into NINE CLASSES, distinguished by the Letters A to I. On each piece of Cloth and Ready-Made Garment is marked the Class to which it belongs, thus enabling all persons to obtain immediately exactly what they require.

WEAR-RESISTING FABRICS.—For Style.

WEAR-RESISTING FABRICS.—For Hard Wear.

"WEAR-RESISTING FABRICS."

THE ATTENTION of GENTLEMEN and GUARDIANS is invited to the fact that the "WEAR-RESISTING" FABRICS are manufactured in Every Style of Gentlemen's, Youths', and Boy's Costume.

Gentlemen's Suits.....C class, 50s.; D class, 59s.

Suit for a Boy 4ft. in height C class, 25s.; D class, 30s. 6d.

A Vast Assortment, Ready for Immediate Use.

THE NEW ILLUSTRATED BOOK of FASHIONS contains 45 portraits of Boy Princes of Europe, eminent Statesmen and Merchant Princes. Price 6d., or gratis to purchasers. Patterns and Guide to Self-measurement sent free.

SAMUEL BROTHERS, Sydenham House, 50, Ludgate-hill, London, E.C.

NO MORE PILLS or OTHER DRUGS. Any invalid can cure himself, without medicine, inconvenience, or expense, by living on DU BARRY'S DELICIOUS REVALENTA ARABICA FOOD

(which saves fifty times its cost in medicine), and is irresistible in indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking, fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

CURE of LIVER and BILIOUS COMPLAINTS. From the Rev. James T. Campbell, Syderstone Rectory, near Fakenham, Norfolk.

Dec. 5, 1859.

"Gentlemen,—I have long known and appreciated the virtues of DU BARRY'S REVALENTA ARABICA FOOD. In all cases of indigestion, and particularly when the liver is more than usually affected, I consider it the best of all remedies. It regulates the bile, and makes it flow in cases which would not admit of mercury in any shape. In short, a healthy flow of bile is one of its earliest and best effects.—JAMES T. CAMPBELL.

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD.—Dr. F. W. Bencke, Professor of Medicine in Ordinary to the University of Marburgh, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I shall never forget that I owe the preservation of one of my children to the REVALENTA ARABICA. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet nurses. I tried Du Barry's Revalenta with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

DU BARRY'S FOOD.—"Twenty-seven years' DYSPEPSIA, from which I have suffered great pain and inconvenience, and for which I had consulted the advice of many, has been effectually removed by this excellent Food in six weeks' time, &c.—PARKER D. BINGHAM, Captain Royal Navy.—London, 2nd October, 1848."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food.—MARIA JOLLY.

DU BARRY'S FOOD.—Cure No. 52,422 of CONSUMPTION.—"Thirty-three years' diseased lungs, spitting of blood, liver derangement, deafness, singing in the ears, constipation, debility, palpitation, shortness of breath, and cough have been removed by DU BARRY'S DELICIOUS FOOD. My lungs, liver, stomach, head, and ears are all right—my hearing perfect.—JAMES ROBERTS, Timber Merchant, Frimley."

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair, I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION, Diarrhœa, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhœa, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romain-des-Isles.

DU BARRY'S FOOD.—Dr. Livingstone, describing the province of Angola, in the "Journal of the London Geographical Society," mentions the happy state of the people, "who require neither physician nor medicine, their staff of life being the RELEVANTA ARABICA FOOD, which keeps them perfectly free from disease—consumption, scrofula, cancer, &c., having been scarcely heard of among them; nor smallpox and measles for more than twenty years."

DU BARRY'S FOOD.—"FEVERS, Dysentery, Exhaustion, Scurvy, which prevailed on board our good ship the Jean Bart, of the French navy, on her late voyage round the world, have yielded to DU BARRY'S excellent REVALENTA ARABICA FOOD, which we found far superior to lime juice and compressed vegetables to restore officers and men to health and strength, and we regret that routine should hitherto have stood in the way of its universal adoption in the navy.—Drs. L Maurette, C. Malcor, L. Deloncle, J. Vallery, E. Canvy, G. Bourdon, E. Ytier, J. Mondot, Sourrieu. Roads off Hyeres, 15th May, 1873."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, ½lb. at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lbs., 28s.; 24lbs., 50s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 30s.; 576 cups, 55s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 24lb., 50s.

DEPOTS: DU BARRY and Co., No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 19, Boulevard du Nord, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 28, 29, Passage, Kaiser Gallerie, and 163, 164, Frederick-street, Berlin, W.; 8, Wallfisch Gasse, Vienna; and at the Grocers and Chemists in every town.

COAL.—COCKERELL'S COALS.—Best Wallsend, 32s.; Wallsend—Class B, 27s.; Best Inland, 29s.; Inland, Class B, 26s. Cash on delivery.

Central Office: 13, Cornhill.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton, 32s.; Wallsend Seconds, 31s.; best Wigan, 29s.; best Silkstone, 29s.; new Silkstone, 27s.; Best Clay Cross, 28s.; Derby Bright, 2s.6; Barnsley, 26s.; Kitchen, 24s.; Hartley, 23s.; Cobbles, 22s.; Nuts, 22s.; Coke, 18s. per 12 sacks. Cash. Screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and South Tottenham, N.; and 4 and 5 Wharves, Regent's Park-basin.

UNPARALLELED SUCCESS OF

GOODALL'S WORLD-RENOWNED HOUSEHOLD SPECIALITIES.

GOODALL'S BAKING POWDER, 1d. Packets; 6d., 1s., 1s. 6d., and 2s. Tins. THE BEST IN THE WORLD.

YORKSHIRE RELISH, Bottles, 6d., 1s, and 2s. each. THE MOST DELICIOUS SAUCE in the WORLD.

GOODALL'S QUININE WINE, Bottles, 1s., 1s. 1½d., 2s., and 2s. 3d. each. THE BEST TONIC YET INTRODUCED.

Sold by Grocers, Chemists, Oilmen, &c.

Prepared by GOODALL, BACKHOUSE and CO., Leeds.

DR. HASSALL'S FOOD, for INFANTS, CHILDREN, and INVALIDS.

The BEST and MOST NOURISHING of all INFANTS' and INVALIDS' FOODS, which have hitherto been brought before the Public; it contains EVERY REQUISITE for the full and healthy support and development of the body, and is to a considerable extent SELF-DIGESTIVE. Recommended by the Medical Press and Faculty. Sold by Druggists, Grocers, Oilmen, &c., in Tins, 6d., 1s., 2s., 3s. 6d., 6s., 15s., and 28s. each.

A Treatise by Dr. Arthur Hill Hassall, M.D., on the Alimentation of Infants, Children, and Invalids, can be had post free on application from the Manufacturers,

GOODALL, BACKHOUSE, and CO., Leeds.

WESLEY'S COOKED FARINACEOUS FOOD. The best diet for infants and invalids. It is palatable, thoroughly cooked, and easy of digestion. Sold everywhere in Packets, price 6d., 1s., 2s. 6d., and 5s. Its great nutritive powers render it the cheapest as well as the best preparation ever submitted to public approval. Ask for Wesley's Food.

WESLEY'S FOOD may be ordered through any Chemist or Grocer in the kingdom. Those wishing to use this unsurpassable preparation should see that they get it, and not be persuaded to have any other.

Agents—Tidman and Son, London.

HOOPING COUGH.—Roche's Herbal Embrocation. An Effectual Cure without Internal Medicine.

The salutary effects of this Embrocation are so generally acknowledged, that many of the most eminent of the Faculty now recommend it as the only known safe and perfect cure, without restriction of diet or use of medicine.

Sole Wholesale Agent, Edwards, 38, Old Change. Sold at 4s. per bottle by all Chemists.

Roche's Herbal Embrocation.

TIDMAN'S SEA SALT supplies the very want of the age, presenting to every one the pleasures of sea bathing, without the necessity of a residence on the coast. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-place, Regent-street, and 5, New Broad street, City.

TIDMAN'S SEA SALT should be used in every nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists.—N.B. Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT effectually relieves tender feet. They should be bathed night and morning with a solution prepared by dissolving five or six ounces of the salt in a gallon of cold water. Sold by Chemists and Druggists. Beware of imitations.—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT is not merely a healthful luxury, but has produced really wonderful effects in many cases of glandular swellings, rheumatic affections, neuralgia, sprained joints, &c. Sold by Chemists and Druggists. Beware of imitations.

THE GREAT AMERICAN HEALTH RESTORING MEDICINE,
ADAPTED FOR PERSONS OF ALL AGES.

AMERICAN SUGAR-COATED PILLS,

PREPARED SOLELY BY W. LOCKING & SON, HULL.

The American Sugar-Coated Pills are prepared solely from the products of the botanical world, and are perfectly free from mercurial, antimonial, or any other mineral poison. They have proved one of the most powerful medicines ever discovered for purifying the blood, and for expelling from the human system all unhealthy obstructions and diseased conditions. And while they are thus efficacious to purify and renovate the whole animal economy, they are so mild in their operation that a child may take them with safety and advantage, and even with pleasure. The idea of encrusting each Pill with a coating of sugar was most happy.

Sold in Boxes at 1s. 1½d.; 2s. 9d.; and 4s. 6d.—with directions for use.

THE GREAT ANTIPHLOGISTIC REMEDY.

GLICKON'S SALVE

Is recommended by thousands who have used it for cuts, bruises, burns, scalds, ulcers, boils, sore legs, chilblains, or frost in the hands or feet, sore throat, lumbago, pain in the side, blisters, corns, whitlow, bed sores, sore and inflamed eyes, styes, &c., &c. Sold in packages at 7½d. and 1s. 1½d., each—with directions for use—by most Chemists and Medicine Vendors.

"Bamfurlong, Boddington, Cheltenham, February 12, 1875.

"Dear Sir,—I have suffered from Rheumatism for nearly forty years, and could find no relief until I was induced to try your valuable American Sugar-Coated Pills and Glickon's Salve, which, I am most thankful to say, with the blessing of God, have done wonders for me. I have, and shall recommend them to all with whom I come in contact. I wish every poor sufferer knew their value. They have proved successful in a very bad case of Rheumatism beside my own; also in a severe case of Piles which had previously been given up by medical men.—I am, dear Sir, yours respectfully,

"To Mr. Wm. Locking." "T. Scrivens."

The above may also be had direct from the Proprietors for the price in stamps.—Address, W. Locking & Son, Hull.

JNO. GOSNELL & CO.'S

CHERRY TOOTH PASTE

is greatly superior to any Tooth Powder, gives the Teeth a Pearl-like Whiteness, protects the enamel from decay, and imparts a pleasing Fragrance to the Breath. Price 1s. 6d. per pot.

Sold by all Chemists and Perfumers, and at ANGEL PASSAGE, 93, UPPER THAMES ST., LONDON, E.C.

ONE THOUSAND SHEETS (42 Quires) of good CREAM-LAID NOTE, and 1,000 ENVELOPES, suitable for the Clergy, Gentry, and Family use, on receipt of P.O.O. for 10s. 6d.; 500 each, 5s. 6d.; 2,000 each, 20s.

THOMAS M. WOOD, Wholesale Stationer, 24, Milk-street, London, E.C. Established fifty years.

N.B.—Card Plate and 100 Transparent Ivory Cards, 3s.; Ladies', 3s. 6d.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

BREIDENBACH'S MACASSARINE OIL.—A most invaluable preparation for Strengthening, Beautifying, and Preserving the Hair. Price 1s. per Bottle, or three in one, 2s. 6d.

BREIDENBACH'S ODONTO for Whitening and Preserving the Teeth. Price 1s. per box.

Breidenbach and Co., Distillers of Wood Violets to the Queen and Royal Family, 157B, New Bond Street.

DEAFNESS and NOISES in the HEAD.—F. R. HOGHTON, M.R.C.S., L.S.A., Surgeon Aurist, of Twenty-five Years' standing, will send a book on receipt of Nine Stamps by which any one, by attending to the instructions, can cure themselves. Direct, 40, Guildford-street, Russell-square, London, W.C.

Mr. Hoghton can be consulted free at above residence any day from Eleven to Four.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—Sir William Fergusson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blisard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

DRY FEET.

Ladies are respectfully invited to inspect our various descriptions of CORK AND CLUMP SOLED BOOTS, from 21s. to 27s. Catalogues Post Free.

THOMAS D. MARSHALL & BURT,
192, OXFORD STREET, LONDON.

BORWICK'S
GOLD MEDAL
BAKING POWDER
has been awarded
THREE MEDALS
for its superiority over all others, and is used by thousands daily for making bread, pastry, puddings, &c., light and wholesome. 1d. and 2d. packets, also 6d. and 1s. boxes, of all grocers.

GENTLEMEN desirous of having their Linens dressed to perfection should supply their Laundresses with the

"GLENFIELD STARCH,"

Which imparts a brilliancy and elasticity gratifying to the wearer.

KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM of IRISH WHISKIES, in quality unrivalled perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink Label, and Cork branded

"KINAHAN'S LL WHISKY."

Wholesale Depôt, 20, Great Titchfield-street, Oxford-street, W.

LIVER TONIC.

(GEORGE & WELCH'S.)

SUCCESSFUL AND HEALTH GIVING. STIMULATES THE ACTION OF THE LIVER, PROMOTES DIGESTION, AND SUPPLIES TONE AND VIGOUR TO THE SYSTEM.

2s. 9d. and 4s. 6d. per Bottle.

From Chemists, or free by Rail on receipt of Post-office Order for 3s. to

GEORGE & WELCH, Worcester.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE,

The GREAT BLOOD PURIFIER and RESTORER,

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 6d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.
Wholesale—All Patent Medicine Houses.

In consequence of Spurious Imitations of

LEA & PERRINS' SAUCE,

which are calculated to deceive the Public, LEA & PERRINS have adopted

A NEW LABEL,

bearing their Signature—

"LEA & PERRINS,"

which will be placed on every bottle of

Worcestershire Sauce

after this date, and without which none is genuine.

*** *Sold wholesale by the Proprietors, Worcester; Crosse and Blackwell, London; and Export Oilmen generally. Retail, by dealers in Sauces throughout the World.*

November, 1874.

PLEASANT EFFERVESCING MEDICINE.

READE'S CITROUS SALINE.

This preparation makes an agreeable and refreshing draught, immediately relieving Headache, Acidity, Biliousness, Sickness, Feverishness, Gout, Rheumatic Gout, Influenza, Skin Eruptions, and all diseases caused by an undue excess of acid in the system. Its use prevents and cures Fevers, Small Pox, Stone and Gravel, Apoplexy and Paralysis, all of which arise from too large an amount of acid elements in the body. Whenever the tongue is foul, furred, or coated, this Saline is the best of all remedies. Sold by most chemists, in Stoppered Bottles, at 2s. 6d., 4s. 6d., and 11s. each. Sent by Mail direct from the Makers, on receipt of 30, 54, or 132 stamps.

Sole Makers,
READE BROTHERS, Chemists, Wolverhampton.
London Agents, SANGER & SONS, 150, Oxford-street.

FOR PUDDINGS, BLANC-MANGE, &c., &c.

BROWN & POLSON'S CORN FLOUR.

HAS TWENTY YEARS' WORLD-WIDE REPUTATION.

EVERY PACKET BEARS THE SIGNATURES,

John Brown John Polson

TOWLE'S CHLORODYNE, renowned for giving immediate relief in Coughs, Consumption, Asthma, Bronchitis, Diarrhœa, Cholera, &c. Price 13½d., 2s. 9d., and 4s. 6d. A Surgeon writes—"I have found Towle's Chlorodyne to relieve more pain and cause more joy than any other medicine" Also, TOWLE'S CHLORODYNE JUJUBES and LOZENGES. Towle, 75, Bk. Piccadilly, Manchester. 1s. Packet per Post.

INVALIDS.

DR. ABERCROMBIE'S NEW SOLVENT PROCESS cures Consumption, Asthma, Bronchitis, Heart Diseases, Dropsy, Tumours, &c. Names and Addresses of Thousands of extraordinary Cures, also those of many Ministers, added. Inquiry courted. Details of Self-cure, post free, cloth bound, Six Stamps, from 10, Claremont-square, London, N.

Abridged Reviews of the Book:—

The Methodist Recorder says, "Success testified by Ministers," &c., &c.

The Watchman says, "The work will well repay perusal," &c., &c.

The Primitive Methodist says, "The treatment has met with great success."

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists

"DR. ROOKE'S ANTI-LANCET."

All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

HODDER AND STOUGHTON'S PUBLICATIONS.

SPECIAL NOTICE.

The ECCLESIASTICAL HISTORY of ENGLAND, 1640-1702.

By the Rev. JOHN STOUGHTON, D.D.

Vol. 1. The Church of the Civil Wars.—Vol. 2. The Church of the Commonwealth.—Vol. III. The Church of the Restoration.—Vol. IV. The Church of the Restoration (Concluded).—Vol. V. The Church of the Revolution.

The above important Work being now complete, it is offered at the price of Two Pounds (£2) for the Set of Five Vols., 8vo, handsomely bound in new style.

From Dean Stanley's *Speech at Kensington Chapel, in April:—*

"He was there also to express the obligations of dear old friends of 200 years ago—Chillingworth, Jeremy Taylor, Sir Matthew Hale, Cudworth, and others. All these were now dear friends, who but for Dr. Stoughton would never have been known to them. He had also to express his obligations to Dr. Stoughton for making him acquainted here with men whom he should know so well above—he meant Howe, Owen, and others. They had, before Dr. Stoughton's time, histories of the Puritans in which they read of nothing but Puritanism; histories of the Church of England in which was nothing but the glories of the Church of England. The work of Dr. Stoughton's was the first work which had brought together men famous in their different classes, within the four corners of the same book. He only trusted that, when the twenty-first century should come, future historians of the reign of Queen Victoria would treat of men of our time with the same candour and fairness."

Guardian.—"A markedly fair, charitable, and large-minded history. . . . A careful search into original and contemporary documents and authorities—a habit of placing the actual men of the time before us, as far as may be, in their own words, and avoidance of the rounded and general descriptions, written for literary effect, under which the school of Hume disguised and concealed the truth, and the substitution for them of lifelike pictures of individual men, fairly chosen and from all sides; and, above all, the most thoroughly Christian and honest watchfulness to narrate without partiality or prejudice—such are the characteristics of Dr. Stoughton's work."

Saturday Review.—"His wise reserve in passing judgment, his earnest desire to deal fairly with every subject that passes under his view, are qualities by no means so common as they ought to be; and since Dissenters are sure to study this part of our Church history, we are quite content that they should do so under the guidance of one so intelligent, so calm, so unfeignedly truthloving as our author."

Evangelical Magazine.—"The five volumes form a History of the Church for the period which, for fulness, clearness, and fairness, is not equalled in the English language. Dr. Stoughton's admirable volumes deserve a place in every gentleman's library, and especially a place in the library of every Christian minister."

The BRITISH QUARTERLY REVIEW for October,

No. CXXIV., now ready, price 6s., contains:—

I. "Religious Art."
II. The Atomic Theory of Lucretius.
III. The Poetry of Alfred Tennyson.
IV. The Etruscans and their Language.
V. Boarding out of Pauper Orphans.
VI. Modern Necromancy.
VII. Isaac Casaubon.
VIII. Contemporary Literature.

Edited by R. W. Dale, M.A., Birmingham.

The CONGREGATIONALIST for October. Sixpence Monthly.

Contents.

I. The Editor on his Travels: Mount Hor, Kadesh-Barnea, and the South Country.
II. On the Art of Self-Tormenting.
III. Bridget Bendish.
IV. The Chariot of the Cherubim. Ezek. I.
V. Bohemia Reconquered.
VI. Religious Instruction in Public Schools.
VII. The Temple Ritual: Additional Festivals and Fasts.
VIII. The Master of the Temple.

THE CONGREGATIONAL UNION LECTURES.

I.

Third Edition, in demy 8vo, price 12s.

The SUPERHUMAN ORIGIN of the BIBLE INFERRED from ITSELF. By HENRY ROGERS, Author of "The Eclipse of Faith," "Essays Contributed to the 'Edinburgh Review,'" &c., being the Congregational Union Lecture for 1873.

"We believe this work will yet be regarded as the most impartial, the most candid, the most rational, and the most complete defence of the superhuman origin of the Bible ever written."—Theological Quarterly.

II.

In demy 8vo, price 12s.

JOHN the BAPTIST. By Henry ROBERT REYNOLDS, D.D., President of Cheshunt College. Being the Congregational Union Lecture for 1874.

"This is 'the' great book on the subject, and will for many a day remain so. The great forerunner of our Lord furnishes a noble subject, and right well has Dr. Reynolds handled it."—Sword and Trowel.

III.

Now ready, in demy 8vo, price 12s.,

The ATONEMENT. By R. W. Dale, M.A., Birmingham.

"We have read the book with great pleasure. It is every way worthy of its great theme, and does equal honour to the author and to the body to which he belongs. We have sincere pleasure in bearing the frankest testimony to its scholarly character, its excellent style, the solidity of its argument, and the Evangelical soundness of its conclusions."—Record.

BY THE SAME AUTHOR.

Cheap Issue this day, Second Thousand, price 1s. 6d., cloth,

PROTESTANTISM: Its Ultimate Principle.

"A noble lecture. The substance of it was delivered to the Young Men's Christian Association in Exeter Hall last March, and Mr. Dale followed wise advice when he printed it."—Sword and Trowel.

WORKS BY PROF. McALL, HACKNEY COLLEGE.

This day, fcap. 8vo, price 2s. 6d.

"DELIVERY"; or, Lecture-room Hints on Public Speaking in its Relation to the Duties of the Christian Pulpit.

"The students now in our colleges could not do much better than read, mark, learn, and inwardly digest the warnings and counsels of this book."—English Independent.

Second Edition, price 2s. 6d., cloth.

The PASTORAL CARE.

"Mr. McAll's lengthened experience, both in the pastorate, and in the presidency of a college, and the eminent success he has enjoyed in both of these important positions, qualify him to speak with authority on the topics discussed in this little book."—Baptist Magazine.

New and Enlarged Editions, containing 117 Additional Tunes,

The Congregational Psalmist.

Edited by Henry Allon, D.D. Providing Tunes, Chants, and Anthems by the best Composers, Ancient and Modern. More than a Quarter of a Million of the various Editions have been sold. List on application.

"In this new edition there are upwards of a hundred new tunes, and perhaps the best indication we can give of their character is to say that they are thoroughly worthy to rank with the dignified and sober, albeit thoroughly melodious, compositions which have previously secured our commendations for the work. As an illustration of the musical catholicity of the editor, it is only necessary to say that he borrows freely from every source—Anglican, Roman, or Nonconformist—and the result is a comprehensive and excellent work."—Churchman's Shilling Magazine.

Supplemental Hymns

for PUBLIC WORSHIP. Edited by Henry Allon, D.D. New and Enlarged Edition, containing 341 of the Choicest and most Recent Compositions of Bonar, Faber, Lynch, Lyte, Denny, Alexander, Monsell, Neale, Proctor, Rawson, and others.

Prices.—Royal 32mo, cloth, 4d.; cloth boards, 6d.; morocco gilt, 2s. 6d.
,, Large Type Edition.—18mo, cloth, 1s.; cloth boards, 1s. 6d.; morocco gilt, 5s.

NOTICE.—The CONGREGATIONAL YEAR-BOOK for 1876.

Communications for the EDITOR should be sent IMMEDIATELY to the Rev. Robert Ashton, Memorial Hall, Farringdon-street, London. ADVERTISEMENTS should be sent to the Publishers, from whom Scale of Charges, &c., may be had.

London: HODDER and STOUGHTON, Paternoster Row.

MR. MACLEHOSE, GLASGOW,

has just Published or has in Preparation the following:—

PRINCIPAL CAIRD.

Lectures on the Philosophy of Religion. By John Caird, D.D., Principal of the University of Glasgow, and one of Her Majesty's Chaplains for Glasgow. In 2 Vols., 8vo. [In preparation.

PROFESSOR EDWARD CAIRD.

The Philosophy of Kant Explained and EXAMINED. With a Historical Introduction. By Edward Caird, B.A., Professor of Moral Philosophy in the University of Glasgow. In 2 Vols., 8vo. [In preparation.

PROFESSOR NICHOL.

The English Language and Literature—A Class Book for University Students. By John Nichol, LL.D., Professor of English Language and Literature in the University of Glasgow. In 1 Vol., 8vo. [In preparation.

PROFESSOR LEISHMAN.

A System of Midwifery, including the Diseases of Pregnancy and the Puerperal State. By William Leishman, M.D., Regius Professor of Midwifery in the University of Glasgow. New and cheaper Edition, Revised and Enlarged, in one thick volume of nearly 900 pages, 8vo, with 185 Engravings on Wood. Price, in cloth, One Guinea. [Now ready.

"We can strongly recommend this work as unquestionably the best modern work on midwifery in our language."—British and Foreign Medical Review.

PROFESSOR VEITCH.

Lucretius and the Atomic Theory. By John Veitch, LL.D., Professor of Logic and Rhetoric in the University of Glasgow. 1 Vol., crown 8vo, price 3s. 6d. [Now ready.

"Professor Veitch preaches a faith in the ideal of truth, goodness, and beauty—an old faith, with few ardent disciples and no martyrs, but one better fitted for the modern world than most that have gone before."—Scotsman.

PROFESSOR VEITCH.

The Tweed and other Poems. By John Veitch, LL.D, Professor of Logic and Rhetoric in the University of Glasgow. 1 Vol, ex. fscp. 8vo, cl. Price 6s. 6d. [Now ready.

"Seldom, save in the pages of Wordsworth, have the growth of nature-love and the gradual unfolding of a personal relationship—dim yet real—with the mystic potencies of earth and air been better or more musically indicated."—Spectator.

REV. HUGH MACMILLAN, LL.D.

Our Lord's Three Raisings from the DEAD. By the Rev. Hugh Macmillan, LL.D., Author of "Bible Teachings in Nature," &c. 1 Vol., Globe 8vo. Price 6s. [In a few days.

JAMES LEITCH, Esq.

Practical Educationists, and their VARIOUS SYSTEMS of TEACHING. By James Leitch, Esq., Rector of the Training College, Glasgow. 1 Vol. Globe 8vo, cloth. Price 6s. [Now ready.

REV. WILLIAM BATHGATE, M.A.

The Deep Things of God. By the Rev. William Bathgate, M.A., Kilmarnock. 1 Vol. Crown 8vo, cloth. [Nearly ready.

ALEXANDER BATHGATE, Esq., Dunedin.

Colonial Experiences; or, Sketches of PEOPLE and PLACES in the PROVINCE of OTAGO, NEW ZEALAND. By Alex. Bathgate. 1 Vol. Crown 8vo, cloth, 7s. 6d. [Now ready.

"Anybody who may be desirous of getting an idea of the real state of matters in New Zealand cannot do better than read Mr. Bathgate's pleasant, chatty, unpretending colonial experiences."—Leeds Mercury.

A WORKING SHOEMAKER.

Light, Shade, and Toil: Poems. By William C. Cameron, Shoemaker. With Introductory Note by the Rev. Walter C. Smith, D.D. 1 Vol. ex. fc., 8vo, cloth, 6s. [Now ready.

"We have not for long read anything finer for pure domestic sentiment and sweet simplicity of music than 'Little Mary,' and 'Eveline,' and 'Alaney,' and 'Little Jessie.'—British Quarterly Review.

HERBERT MARTYNE.

Poems. By Herbert Martyne. 1 Vol., ex. fcap. 8vo, cloth, 6s. [Now ready.

"OLRIG GRANGE."

A New Volume of Poems. By the Author of "Olrig Grange" and "Borland Hall." 1 Vol., ex. fc., 8vo, cloth. [In preparation.

EGGS AND CHICKENS.

Eggs 4d. a Dozen, and Chickens 4d. a POUND all the YEAR ROUND. Containing full and complete Information for successful and profitable keeping of Poultry. 1 Vol., small 8vo, cloth, 2s. (Hamilton, Adams, and Co., London.) [Now ready.

James Maclehose, Publisher to the University of Glasgow.
Macmillan and Co., London.

THE POPULAR HISTORY of ENGLAND. Library Edition, on large paper. By Charles Knight, Esq. Contains upwards of 1,000 Engravings, including 185 Portraits on Steel; Copious Annals, 1849—1867; elaborate Index, &c. In Eight Vols., new cloth binding, bevelled boards, price £4 2s.

"The last and greatest literary work of his life."—Times.

The PILGRIM'S PROGRESS. Introductory Essay by Dr. Landels, on Bunyan's Life, Works, and Genius. Upwards of 100 Engravings by Dalziel, from Designs by Harvey. Cloth, extra gilt, crown 8vo, 3s., post free.

The CLASS and the DESK, in Four Vols. (about 100,000 vols. sold), embracing the whole Bible; with Notes, Outlines, References. 3s. each, post free. A complete subject at each opening.

"Of all such works the very best we have seen."—Homilist.

CHILDREN'S SERVICES: a Book of Pictorial Family Worship. Small 4to, 300 Engravings, 384 pages, elegant gilt, 6s., post free.

"Elegantly bound, tastefully got up, profusely illustrated—a most attractive volume."—Illustrated Review.

SUNDAY HALF-HOURS, in Fifty-two Chapters. 15,000th. Cloth gilt, red edges, 192 pages, 8vo, 200 Woodcuts, 16 full-page Illustrations, price 3s., post free.

"We have rarely met with a cheap book which is also so thoroughly good."—Guardian.

James Sangster and Co., 31, Paternoster-row, E.C.

Published by W. R. Willcox, at No. 18, Bouverie Street, London; and Printed by R. K. Burt and Co., Wine Office Court, Fleet Street, London.—Wednesday, October 13, 1875.

SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVI.—NEW SERIES, No. 1560. LONDON: WEDNESDAY, OCT. 13, 1875. GRATIS.

CULTURE AND NONCONFORMITY.

This is the title of the address delivered in the City Temple yesterday by the Rev. Alexander Thomson, M.A., of Manchester, the Chairman of the Congregational Union, in opening the autumnal session of that body—an address that does not fall short in force and interest of that delivered in May. We are sorry that we cannot afford space to give the address in full, feeling that no summary however full or careful can preserve that flavour which is imparted by elaboration of style and felicity of expression. After an introductory remark or two the CHAIRMAN, adverting to his spring address on the doctrinal views and teachings of Congregationalists and the changes they were undergoing, said he should have liked, but durst not attempt, to deal with an equally important subject, viz., their social life, in its habits, spirit, and tendencies; to indicate what was most praiseworthy in the domestic and social habits of their fathers; to note the wide modifications that had crept in among them of personal tastes and ways, of family and church discipline, and of their relations to society; and then to inquire or conjecture the probable issue which these changes foreshadowed. To one corner of it he would venture to put forth his hand—that called CULTURE. There was a time for all things. Urania might occasionally give way to Enterpe, and Culture might claim their attention as well as Doctrine. He proposed to discuss the place that belonged to Culture, what relation it bore or ought to assume to old-fashioned and still unfashionable Nonconformity. The speaker said that the subject was forced upon his attention by the criticisms of the *Times* and *Spectator* last May upon the breakfast held in connection with the presentation of portraits to Mr. Morley, M.P., and Mr. Remington Mills. The former paper thought that Nonconformists should sacrifice more to the graces, and that they should remember "that life has a lighter as well as a more serious side; that it has pleasures as well as duties, and that it admits of graces and ornaments as well as of more solid and more important appendages." This advice was not new, and was hardly timely. Excessive strictness has not been the fault of Nonconformists for the last half-century. They had not been strangers to the charms of poetry, evoking fair ideals; to the spell of sweet music, melting the soul and giving it wings to soar upwards; or to the fascinations of the painter's art, imparting permanence to beauty. All these had their place in the amenities of life, and in their moments of relaxation. The further remarks of the *Times*, coupled with appeal of the *Spectator* to them to lay aside their cumbrous armour, and to think and care less about Church disestablishment, should make them pause and reflect. The *Spectator* thought that English Dissent was "changing its temper very fast, and giving up all the austerity of its ancient tone," etc. This was no doubt meant to imply that Dissenters would in due time relax their antagonism to Establishments, and induce them to entertain proposals of comprehension in a liberally constituted National Church—that fleeting Eidolon which the *Spectator* was bent on pursuing, as Orpheus chased his lost Eurydice. In short, Dissenters were credited with having made so much advancement in *those enlarged perceptions and sympathies, which were expressed by the general word Culture*, that there was good hope of their being reconciled at last to the things they had most strenuously opposed; and of their setting aside their Nonconformity for a polite alliance with the world. Though such expectations were wide of the mark, they were very suggestive and significant, and induced the inquiry how far the culture to which many were aspiring could be harmonised with the spirit and aims of Nonconformity. He did not mean by culture merely the polished habits and the tasteful decoration which wealth and refinement threw around the outer arrangements of life, but Culture as it was defined by Mr. Matthew Arnold, to whom Nonconformists could never be grateful enough for all the trouble he had taken to cure them of their narrowness and uncouthness:—

> In that well-known essay of his, the scope of which is to recommend culture to the nation at large as the great help out of our present difficulties, he defines it as being "the pursuit of our total perfection by means of getting to know, in all the matters which most concern us, the best which has been thought and said in the world, and, through this knowledge, turning a stream of fresh and free thought upon our stock notions and habits." ("Culture and Anarchy": Preface, p. viii.) On the essayist's peculiar views regarding the application of the principle thus advanced, we may speak presently, so far at least as it concerns ourselves. Meanwhile, we readily accept his definition of the general nature and object of that which he recommends. Culture is an inward working, a discipline and development of the intellectual side of our nature (including imagination and taste) as distinguished from its moral and spiritual faculties, but acting in strict harmony with the growth and exercise of the latter, and lending to them the crowning charms of beauty, sweetness, and ease. These charms are distinct from the essence of virtue: they have too often been studied apart from it; but without them even goodness may appear stiff, dry, and repellent. So far we agree with our instructor. Whether this general culture be indeed the great help out of our present difficulties or not, it is essential to genuine progress. That progress will be spasmodic and one-sided, liable to injurious reaction and reverses, so long as men have not learned to think for themselves, under the guidance of the best minds of all ages, free from the cramping influence of the narrow circles in which they move—the sects and coteries and partisan journals to which they are bound. I fear it must be admitted that this great English people, with all their noble and manly qualities, and the success they have achieved in politics and industrial pursuits, does not shine in this respect. They are great workers, none greater in the world, if we include their children beyond the Atlantic; great workers undoubtedly, but sluggish thinkers. I speak, of course, of the main body of the nation, high and low, as distinct from the literary and scientific classes. This has long been my opinion, but I should hardly have ventured to state it, were it not that Mr. Gladstone, with an honesty and candour worthy of him, has quite recently signalised the fact, that the chief hindrance to improvement is the mental indolence which is so widely diffused among all classes. This is the result partly of defective education, partly of the severe pressure of business. Youths have been taught in such a way that they take no interest in knowledge for its own sake, and after having got a mere smattering of its elements, have been pushed into the shop, the counting-house, or the office, where the pressure of work has been such as to leave them in their leisure hours disposed for little but amusement. Multitudes of minds are thus at the present hour absolutely inactive to any good purpose. Hence come our Conservative reactions. Hence the numerous instances of those who are slaves at business and Sybarites in politics. Men don't like the trouble of exerting their minds in forming convictions and opinions of their own, or in closely inspecting and weighing those that are current and accepted. They assume their political and religious habits very often, as they do their bodily array; the tailor decides the cut and fashion of that, and the clergyman with the newspaper editor determines the other. They put forth all their energy in action, but the thinking, if there is to be any, must be done by proxy.

No doubt Dissenters shared in the national deficiency, but when they were specially singled out for reproof for having developed "one side of their humanity at the expense of all others"; for their self-willed separation from the Establishment which cut them off from the national life, and left them in holes and corners to worship blindly some stock notion or fetish of their own; they humbly craved a fresh judgment on the whole case.

> We do not care to plead that our separation from the Establishment was, in the first instance, involuntary, forced upon us by one of the most ungenerous acts of political revenge which history records, and that to this day, however individuals of nobler temper have lamented that policy, it has never been reversed, while its spirit is still rampant in a large body of the clergy. But if we were thus bereaved of our ecclesiastical position, and subjected to a social ban, there was no reason—no righteous reason—why we should have been excluded for two centuries from the national seats of learning, and deprived of all those incentives and aids which they supply to the prosecution of literary labour. Yet it was but the other day that these unjust restrictions were partially removed. We are still excluded from posts of instruction in the public grammar schools, as if Church sentiments had anything whatever to do with proficiency in scholarship. It was for long the evident policy of the ruling party to reduce Nonconformists to a state of intellectual poverty and serfdom, that our influence might be confined within the smallest limits; and the marvel is, not that this policy has left on us some evil traces of narrowness and provincialism, but that we have been enabled so far to defeat its aim, and to vindicate our claim to be teachers of our countrymen—teachers to whom, on political and social, as well as religious themes, they are not unwilling to listen. It surely shows some zeal for culture, some appreciation of its benefits, that we should have established and sustained our colleges in tolerable efficiency, adapting them more and more to the demands of the time, without any aid from public resources. Nor, whatever our flatterers may have told us—of whom we surely have had very few—have we ever believed that ours is "the one pure and Christ ordained way of worshipping God." (Arnold's "Culture and Anarchy," preface, p. lvii.) We have never been tempted "to regard our own religious life as the only religious life worth having." (The *Spectator*, as above.) To cherish a notion of that kind, as if our Nonconformity in itself could make us better Christians or more spiritual men, would have been fatal indeed; fatal not to our culture only, but to the life of our religion. But we repel the charge as groundless. In every generation since we were excluded from the Establishment, we have been most ready to acknowledge whatever of spiritual excellence appeared within it, and in the case of all who were saintly and Christ-like, to treat the points of difference between them and us as of wholly inferior moment. We have not confined our respect to any one party in the National Church; wherever we have met with intellectual power or spiritual worth we have honoured them. Not to speak of her older divines—of the majestic wisdom of Hooker, the rich fancy of Taylor, the nervous force of South, the copious thought of Barrow, the learning of Pearson and Stillingfleet, the grandeur of Cudworth, in all of whom we have found delight: in the present day, divergence in doctrine has not hindered us from doing justice to Keble and John Henry Newman on the one side, or to Frederick Robertson and Dean Stanley on the other. Our cordial attachment to the great Evangelical party, in spite of its defects, I need not proclaim. Wherever we hear the voice of a true man, speaking according to his light for Christ and holiness, we rejoice to listen: we will bid him God-speed. Have we not cordially met all advances towards friendly intercourse and union, and often made the advances when they have not been responded to? Surely this shows that our enforced separation has not made us oblivious of the "sweet reasonableness of Christ," or incapable of recognising goodness outside of our own communion. Our Nonconformist position then, whatever its disadvantages, has not induced the pernicious taint of a narrow-minded bigotry. In that respect certainly we have not shown ourselves incapable of one of the best lessons of Culture.

Strange was it that the Liberal admirers of the National Church were blind to the fact—so bewitching was the power it exercised—that this very bigotry flourished in the Establishment as in a congenial soil. Here was freedom, toleration, catholicity, culture! It was all expansion—

> And would it not be a piece of envious Vandalism to insist on laying waste this fair enclosure, and so leave us nothing for recreation and the improvement of taste but the private house-plots and stunted shrubberies of voluntaryism? Nonconformists, it appears, are bent on bringing about this change, and so reducing all to the same level. Unconscious how they have mutilated their own intellectual life and robbed it of its blossoms by their severance from the national communion, they would intensify the evil, and bring Culture to a lower point than ever among us, by abolishing the institution which has ministered to the best of it we have, and which is specially adapted to cherish it. For observe how the case stands, according to our censor. The Nonconformist is placed at this disadvantage, that the chief vigour of his thought is spent on shaping and defending his particular sectarianism; his mind, his time, and his resources are absorbed in fashioning and diffusing his *hole-and-corner* religion: he has none left to spare for the pursuit of Culture. He is also subject to the temptation of exaggerating his self-chosen peculiarities, of consecrating them and setting them up as fetishes in his private shrine; forbidding the air of free inquiry to blow upon them—a habit subversive of Culture. The Conformist, on the other hand, is happily released from the necessity of determining a creed, worship, or discipline for himself; he thankfully accepts what has been furnished by the public care. As he treads the courts and bows at the altars of the National Church he is not agitated by the fears or inflamed by the pride of one who finds out his religion for himself: he yields with calm acquiescence to the time-honoured arrangements of the national wisdom. Happy man! his religion need not cost him anything, in money or time or mental exertion; his spiritual wants are satisfied by a kindly Providence like to that which feeds the ravens and clothes the flowers of the field. In him, then, culture may find a ready and unembarrassed disciple; he can give himself freely to the *study of perfection* and aim at *totality*, casting aside the bonds of provincialism, which fetter the Nonconformist. In his mind all that is graceful in art, liberal in sympathy, fresh and comprehensive in thought, may enter in and find a home. The ground is not preoccupied and cumbered by any of the fetishes of Dissent. And as a proof that a National Church affords this advantage, we are reminded that all the masterpieces of our literature have proceeded from those who had their training at least amidst the liberal associations of the Establishment.

This was the picture of a cunning artist, but taken from the realms of mythology. It was pure fiction. He (the speaker) denied that our leading authors, though they might be nominally connected with the Establishment, had had their minds liberalised by its training. As well might the growth of oaks be attributed to the park walls that surrounded them.

> If the invidious distinctions and artificial barriers, created by a Church Establishment, were thrown down; if the stream of national life, instead of being dammed up and diverted into the channels of ecclesiastical exclusiveness, were allowed to flow freely in its course, is it to be imagined that there would be less of mental fertility among us? Would not sunshine, and breeze, and shower still do their part? Would not many a thirsty field, now neglected and barren, be renovated by the waters, and a richer harvest of intellectual fruit crown the age?

Then as to liberal thinking and general culture. No doubt there were splendid examples of that among the clergy, but the majority were otherwise:—

> Nowhere do we encounter such pitiful contracted

bigotry, such offensive arrogance of demeanour, such incapacity of discerning a grain of sound religion outside their own farmyard, as amongst the men who account themselves, *par excellence*, the true sons of Mother Church, and her most resolute defenders. If the main office of culture be to soften and liberalise, to make us fairer and more tolerant toward divergencies of opinion, what shall we say of the conduct of such men as the Vicar of Owston Ferry? no exceptional case, as far as the spirit is concerned; conduct endorsed and commended by the bishop and the chancellor of the diocese. Could anything be more contrary to the lessons of true culture, which inspire regard for seemliness and delicacy, than the admonition of the same bishop to Wesleyan ministers, whose devotedness he cannot deny? Yet his lordship is distinguished by scholarship and learning; but all the improving influence that might flow thence, is neutralised by that ecclesiastical pride and assumption which the Establishment generates and fosters. Again, culture is expected, at the very least, to humanise a man—to make him more considerate and forbearing in his treatment of offenders. Are clerical magistrates conspicuous for this virtue? Is it a fact, obvious to all, that the presence on the bench of one of those cultivated gentlemen—with whom, according to Lord Selborne, every parish is blessed—invariably tends to mitigate the sentences passed on poachers, and such like? in particular, on those extremely wicked children who, in spite of having presumably been regenerated in baptism, are yet addicted to stealing flowers? The vengeance inflicted in the latter case may indicate great zeal for horticulture, but for no other culture that I know of.

But the main question was this: Is the influence of the Establishment specially favourable to that vigorous thinking which led to the pursuit of perfection? He thought the reverse was the case:—

Look at the effect of the present constitution of the Church, and the ordinary working of its agencies, on intellectual life. I will refrain from dwelling, as I might, on the arrangement of the services, giving such prominence to stereotyped formularies, and superseding the free action of the minister's thoughts and feelings, save that I must touch on one point, the place of inferiority assigned to the sermon. There surely the clergyman should be stimulated to put forth his powers, to consecrate all his mental resources to the impression and instruction of his hearers, that he may bring his mind and heart into living contact with theirs. But the sermon is pushed quite into the background: there is scarce any time left for it in the morning service; it is sneered at by some, deplored as a burden by others, nefariously jobbed as a purchased manufacture by not a few. What encouragement is there in the Church to the preparation of good sermons? That able preachers are found in the Establishment is a proof that—let Strauss and his disciples say what they please—*miracles are not an impossibility*. Add to this that promotion in the Church, as a rule, is not granted to merit, but to private connections and influence, or to hard cash in the auction-mart. How many a worthy curate labours on to old age, and in more senses than one, never obtains a living, unless by the lucky chance of a Clerkenwell election, with its unseemly turmoil. Yet, vulgar and offensive as that turmoil may be, it is not at bottom half so vulgar, nor by a hundred degrees so corrupt and debasing, as the sale of next presentations.

Could they wonder that young men of intellectual ability shunned the Church as a profession. And why? Because its service was in the main drudgery and routine:—

Decision, originality, force of character, are not helps but hindrances, sources of danger; the young swan is taken for an ugly duckling; the prizes of the hierarchy are commonly reserved for orthodox mediocrity, which can be trusted to keep things quiet—to drive the train at parliamentary speed. Recall that notable Episcopal allocution which appeared in the beginning of this year, and compare it with the demands of the present crisis in the religious history of our land—the most threatening crisis since the days of Charles and Laud. Was there ever such a feeble, pointless, hesitating document? What resemblance does it bear to the pith, the manliness, the straightforwardness of the English character? Mark the twisting and turning about the eastward position. Surely Mr. Facing-both-ways must have sat at the council-board and assisted in the composition. Oh! to see a man like Anselm at Canterbury again! But if Anselm appeared, what should we do with him? What place would be assigned him by the author of Lothair, who now disposes of the mitres? Mysterious are the ways of the makers of bishops. Whately is sent in honourable exile to Dublin; Thirlwall dies an octogenarian at St. David's; while Campbell Tait invites his dear Pan-Anglicans to Lambeth, and tries to frighten the assailants of the Church by holding up the bogy of Romanism; as if the reality were not already within the walls, perplexing him to distraction. How can all this be where there is so much talent and power? Because the Church is established, therefore it dreads change; it cannot adapt itself to the times; it must dwell in decencies for ever: for it is ruled not by the best minds of its own nurturing, but by worldly politicians for the ends of the State. If not a few of the clergy are men of mental ability, men of culture, as we gladly admit, it is because in a free country like England, and in a time like ours, these qualities will assert themselves in spite of professional drawbacks; but that the fall of the Establishment would discourage or depress them is a most chimerical fear.

He was thus driven to the conclusion that the English Church Establishment held a high place among those ingenious pieces of machinery put together by statesmen and priests for superseding the necessity of thought, for checking its incipient movements, and thus retarding the growth both of religion and culture. Its success was considerable in producing mental torpidity:—

I ask then, Is it not notorious that by far the larger portion of the common people, especially in the rural districts, give no evidence of thinking for themselves on religious questions, and can hardly give an intelligent account of the substance or the reasons of their belief? (What a contrast to the peasantry of Scotland!) They can repeat the Creed and the Catechism, and that is all. As for the Articles they know nothing of them. "But they are free from heresy." It were a mercy if they were in danger of it; for then they would have begun to think, and to wrestle with the deeper problems of their life. This stagnancy of indifference overflows most topics of intellectual interest. In their mental topography, Hills of Difficulty and Bypath Meadows are equally unknown with the heights of the Delectable Mountains; it is nought but the monotonous flats of the Lincolnshire fens.

"Oh the dreary, dreary moorland! Oh the barren, barren shore!"

If, as Mr. Gladstone says, mental indolence is the great defect of the English people, had not the soporific influence of the Establishment much to do with it? On the other hand, true Nonconformity obliged men to think, inquire, and often shook them from spiritual slumber.

It has given us men who have not shrunk from lifting up the banner of some despised truth—some beneficent but scouted principle, and bearing it on through generations of opposition and obloquy, till the victory was won, and the new principle was enthroned in our laws—embodied in our constitution. Nonconformity has thus been the core of the genuine Liberal party—not that official Liberalism which belongs to certain cliques and coteries, whose talk is of Boodle and Buffy, the ins and the outs—not that splenetic Radicalism which raves in its youth at abuses and sinks at last into a drivelling optimism; but of the party which has been content to labour and to wait, without fee or reward, for the advancement of measures based on enlightened views of the good of the whole nation. Nonconformity, I repeat, has been able to do this service, because it has trained its adherents to the habit of thinking for themselves—probing and examining the questions that arise—looking at them on different sides, and not simply following a cry. Surely, this is a habit akin to culture in its best sense; it is a necessary condition of it; culture is more likely to make way with minds thus awake and inquisitive, and Nonconformity cannot be unfavourable to it.

But, on the other hand, whence had the defenders of rank abuses drawn their native levies, and what were their watchwords? The facts spoke for themselves. Such tactics could not succeed, were it not for the peculiar training which the Church of the Tudors and Stuarts had given to her faithful children, especially in teaching them not to impugn her authority. Then came the question, Were Nonconformists the willing disciples of culture in its full sense? To this the answer must be of a mixed and qualified character. They, like their fellow-countrymen, were backward in complete mental development; they had suffered grievously from special disabilities, and the brand of inferiority made them shrink within the limits of their own circle, too self-conscious and sensitive, and enabled those of sterner and more uncompromising temper naturally to take the lead. Sometimes an artificial sectarian conscience was developed. All this has been adverse to the pursuit of wide and varied culture—to true freedom of thought. But let them cease to give an artificial superiority of status to one creed and worship, and the evil would gradually cease. These causes of mischief were in full operation among Dissenters last century and at the beginning of this:—

Instructive reading and edifying works were the staple food of our worthy ancestors; and they were not always—perhaps I should say very seldom—able to understand that such nutriment might be rather heavy of digestion to immature minds. What a mercy it was that the youngsters had the "Pilgrim's Progress" and "Robinson Crusoe" to fall back upon, where their fancy could preen its wings, and attempt a flight into the upper air. Blessed—for the sake of those young Dissenters,—blessed be the memory of Bunyan and Defoe! Well, there is no doubt some ground for charging the Nonconformists of those days with developing one side of their humanity, I will not say at the expense, but to the neglect of other sides; they did not sufficiently consider—frequently they had not time to consider—the claims of imagination and taste. Did they forget that God has not formed this great temple of earth, and sea, and sky on the plan of a conventicle or a warehouse; that the fields are bright with flowers, as well as rich in corn; that the air of spring is vocal with the songs of birds; that the wind itself has its faery music; and that still, though it rises on sin and suffering,—

"The sunshine is a glorious birth"!

Perhaps they did not forget these things—certainly they felt them at times; but what they did forget was this, that He who made these wonders, who hath given us all things richly to enjoy, has implanted in us tastes and faculties to which they minister, and which, if rightly nursed and educated by the beauty of the universe, will make life and society a brighter and healthier thing. We can say this, however, of our forefathers: they did not go to the extreme that Plato did in his ideal republic; they did not banish the poets wholly, as inveterate story-tellers; they licensed, as fit for the family, Milton and Young, Thomson, Cowper, and a few more; but, alas! not even Milton's passport could admit the great dramatist:

"Sweetest Shakespeare, Fancy's child,"

was excluded or perused only in extracts, and a strict embargo was placed on all novels. There was reason for it in those days. Tom Jones and Peregrine Pickle were not heroes that could be studied with advantage. Concerts—I fear, even exhibitions of works of art—were set aside as worldly vanities. They never dreamt of discussing the propriety of dramatic entertainments, and making the nice distinctions and qualifications that have recently been found out: they denounced the theatre roundly as the devil's school of morals, and with them the way to the pit *was* the way to the pit in the strongest sense. I shall not laugh at them for that, though regretting the blunt style of expression; for no doubt honourable men have been connected with the stage, and everything there is not unmixed evil. But the very good that is in it is so dubiously mingled; its fairer side has such a dangerous fascination, so intoxicating to sense and passion, that I should never imitate a genial bishop in the North by recommending attendance on its lessons: I would do everything in my power to dissuade young people, who wish to lead noble and earnest lives, from submitting themselves to its spell. We may advance in Culture without the teaching of the footlights. So I don't think our fathers were far wrong on that point. *They* thought it well, and so do I, to keep at a safe distance from the idol's temple, and to refrain from things which, if they are lawful, are of very doubtful expediency. Nor do I think they lost much in breadth and vivacity of mind by refusing to join in popular amusements and recreations generally; if they kept on narrow ground, it was ground that skirted an eminence where they breathed a purer and more wholesome air.

The change that had taken place among Nonconformists was considerable, but not wholly for the better. The increase of wealth had diffused aspirations for gentility; there was more general intercourse and more frequent travelling. There was thus greater ease and freedom, which was a good thing; there was also greater laxity. Nonconformists had caught the infection of running after amusement and pleasure-making on a large scale. This was a complete reversal of the simplicity, seriousness, and quiet restraint of the old Nonconformist character. There was nothing of true culture—that is of an inward working—associated with finer houses and gardens, better furniture, larger parties, croquet, billiards, crystal palaces, and the whole round of respectable frivolity and genteel dissipation.

I won't say that we Dissenters have given in to the whole of that as yet, but the movement is in that direction, and the notion is that we can quite well afford this relaxation now, and that whatever drawbacks it may involve in one way are more than made up by the gain in refinement and enlarged sympathies. I utterly deny it. I appeal to experience and common sense. These habits are not stimulants to thought, but narcotics. They preoccupy the mind with external things which impede its inward working. They take a man out of his old associations and grooves, no doubt, but they only throw him into others less favourable to mental growth. In the former case the soil was good, though the enclosure was narrow, and the plant might shoot upwards at least to a noble height; here it spreads itself abroad in wild and useless luxuriance over an expanse of sand. Nothing is gained for culture; and much is lost to piety. These flirtations with the fashions of the world abate the strength by relaxing the tension of principle; they indispose men to habits of holy vigilance, and cool the fervour of devotion. It is quite in character that the *Times* should advise us to doff our cumbrous armour, and assume a lighter garb; but if the campaign be not over, if the enemy is still in the field, it is better to retain the old breastplate, battered though it be, than exchange it for a silken doublet.

This kind of evil extended to their places of worship. He did not reflect upon their chapel building societies, which had done a noble work, but he bore a secret pique against some of the architects who had made a fetish which they called the Gothic style—

I am no judge of it artistically, being an ignoramus in that department; I only know it is in many cases most unpleasing, and wofully unadapted to our form of worship. Why will these professionals follow the tradition of the Pharisees, and think only of the outside and the appearance to the eye, forgetful of the inside and the use of the building? Above all, why will they defraud us of the blessed light of heaven; shutting it out as much as they can with their mullioned windows and heavy pillars and arches, as if we had too much sunshine beneath our sober skies? A dimly-lighted church may do very well for a dark religion or a twilight faith, but never for the intelligence, freedom, and confidence of Congregationalism. For my part, I care very little what sort of a place I preach in, if I have two requisites, light and air, and can see the people well grouped together, not split up into sections by transepts, or peeping out of corners and burrows beneath the roof. But to come into one of those Gothic prison-houses, gloomy as the grave, and find the service bestuck and intermingled with collects and anthems and chants "which our fathers knew not," oh! it tries one's patience; it tempts one to wish that both architect and innovators were shut up in the crypt of a cathedral for the rest of their days—or until they repented. All this comes of our being a little too ambitious, too ready to copy the ways of others, instead of resting satisfied with being our own honest selves, studying the simplicity, the quietness, the sociability which should distinguish our worship, in accordance with our principles. Now that is one thing which true culture will teach us—to be simple, natural, self-consistent.

They had got rid of fierce controversies on high doctrinal points, and the barren metaphysics of theology, but the fear now was of a vague, hazy speculation which lost itself in cloudland. But in general they were rising to wider and more comprehensive views of truth and of humanity:—

We make larger allowance for those diversities of judgment which spring unavoidably from difference of training, temperament and position. We have all learned more of our own fallibility, and are less disposed to listen to the inborn Pope, who tries to rear a Vatican in each man's breast. We see that the relations of truth are more extensive and profound than we once dreamed, and that the horizon of duty, of hope and of experience stretches further and further away. We feel the need of drawing forth our sympathies to varieties of human life and character, to phases of sentiment, to forms of opinion which once lay not within our ken. If we are to fulfil our calling as lights of the world, some rays from us must shine on all these, revealing in them points of interest and capacities of elevation. Here it is that a larger culture will greatly help us—will give us the discipline and equipment that we need, if only it be itself illumined from above, by the spirit of heavenly wisdom. On this path I trust not a few of us are advancing. We are not averse to a fresh stream of thought playing around our stock notions, provided it come from a clear wellspring of sincerity. Let it sweep them away, if they have no living root, or revive them if they have, and float them

on to a better soil. If we lose our prejudices, however dear they were, it is a gain. We welcome the light, from whatever quarter it shines. It must come originally from the Father of lights, the source of every good and perfect gift.

Their main concern was with man's moral condition and spiritual need, to which nothing yet had been found adapted but the Gospel of Christ, but should the man of literature offer aid in the interpretation of the Bible they would hear what he had to say :—

But when we are gravely told that the style of the Bible, as being a literary style, is marked by fluidity—a fluidity that forbids a literal understanding of the narrative—so that in this fluid element the plain facts of sacred history are to be washed away, or cleansed from the supernatural as from so much gritty accretion; we gravely reply that a fluid style of that kind passes our comprehension; that it is suspiciously like a slippery imposture: that, if we accepted it, it would wash away all our belief in the Bible; and therefore, after due reflection, having allowed this fresh stream of thought full play, and not finding it the best that has been thought or said on the subject, our old faith strikes its roots deeper than ever in the soil of reality, and twines them more firmly round the solid rock of the facts of revelation. If the kernel of the Old Testament be this, that Israel especially had the intuition of the Eternal Power working for righteousness in the world; if the mission of Israel was to live and contend for righteousness; then we say, historic veracity is a part of righteousness—a most essential part—and we are bound to accept Israel's own account of how they attained this intuition. Culture may do much for us, but there are things it must not attempt: it must not try to sophisticate our common sense, or to change the truth of God into a lie.

Culture was the means of throwing a new light on the Bible, and he whose mind was familiar with the best that had been thought and said in all ages was equipped and trained for the work of interpretation beyond others. He found no ground for fear in a fair and independent use of thorough culture, and he hoped for a wider extension of it. Among themselves the object could be well served by supporting and circulating such an advocate of truth and freedom and learning as the *British Quarterly Review*, which ought to be in all the churches of their body. After referring to other agencies the Chairman said they had no priesthood whose influence they were bent on maintaining; no church system whose predominance must be buttressed and defended, and therefore they had nothing to apprehend from all that science and culture could offer to the age of mental independence and emancipation of thought. The following was the concluding passage of Mr. Thomson's admirable address :—

The only condition on which we insist is that while we cultivate our other faculties and leave no side of our nature undeveloped, the highest faculty which binds us to the Eternal shall receive full justice: that the Godward side shall be turned to the noontide beams of the Sun of Righteousness, to be warmed and fertilised, and to impart a living glow to the whole man. The spirit, renewed and sanctified by union with Christ, must assert its *hegemony:* it must wield a supreme and gracious rule over intellect and imagination, over knowledge and taste. Never was the discipline, the harmony, the vigorous exertion of our powers more demanded than by the contests to which this age is calling us. It is not any crusade against Establishments that I refer to: I trouble my mind very little about that. Not that my antagonism has abated any more than yours; but the movement has reached that pass, so many concurring forces are at work, sapping and mining and rending asunder this huge anachronism, that we can well afford to give our main time and strength to what most concerns us, the conflict with unbelief, with ignorance, with vice and wrong. That has always been our chief work, and must be still. There is no fear that any section of the Nonconformist forces will desert to the opposite camp, or make a truce with the Establishment. The armed neutrality so long maintained by our Wesleyan friends is yielding to decisive action. A few more missives from the Bishop of Lincoln will quicken their march. We are all becoming too comprehensive in spirit to endure comprehension by the State. Were it not so; were we as frail and seducible as the *Spectator* imagines; were we all to crowd into the State-Church to-morrow, that would not delay its fall. It would rather hasten it, by increasing the explosive materials. Her enemies are those of her own household. The stars in their courses fight against her. Empirical remedies, like that applied to the Scotch Kirk the other day, only make the case worse. If a political adventurer, like a new Phaethon, springs into the chariot, and seizes the reins as the saviour of the Church, he will but precipitate the catastrophe. Nothing can avert the impending change. The wheels move on, and the hour will soon be striking,

But when the change comes, it will not be a calamity to those who undergo it. The fall of the Establishment will be the resurrection of the Church—not the Church of the priests, but the Church of the people. All that is best and purest and most enlightened in her communion will then claim its proper rank and assert its sway. The traitors who are serving the Pope under the masquerade of Ritualism will be sent to their own place. Her bishops will then know their own minds and be men of fidelity and power. Then we may hope that our Protestant brethren will heartily unite with us—in no condescending or one-sided communion, but in the bonds of fraternal equality, joining in that grand crusade against the kingdom of darkness, which shall not terminate till the shadows of night are for ever chased away, and glory shall dwell in our land.

Many portions of Mr. Thomson's address were applauded, and at the close there were loud and general cheers.

Already 2600*l.* have been contributed towards the erection and an endowment of an educational memorial, to be called the "John Knox Institute," at Haddington, the birthplace of the Reformer.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

The autumnal meeting of this association, specially designed for young people, was held at Tottenham Court-road Chapel on Monday evening, when the chair was taken by Mr. T. B. Smithies, and when additional interest was lent to the proceedings by the reciting of various temperance prize poems by the successful competitors, Mr. A. W. W. Dale, a double prizeman, son of Mr. W. R. Dale, of Birmingham, and Mr. R. J. Horton, son of Mr. Horton, of Wolverhampton, and Miss Stella Gard, of Ringwood, Hants. In this latter case the poem was read by the Rev. Mr. Coster, one of the adjudicators. The prizes, it seems, were offered by the Congregational Total Abstinence Association for the best copy of verses by young people in England and Wales. For the first the prize was 5*l.* and 3*l.* for a poem on the importance of total abstinence to the young; the composition not to exceed 100 lines. The second was, "The youth of Daniel, the pure abstainer, in Babylon." The prizes were 3*l.* and 2*l.*, but the poem not to exceed sixty lines. Fifty-seven compositions were received by the secretary, Mr. Barlow.

Further attraction was also lent to the proceedings by the appearance, for the first time on a London temperance platform, at any rate since his settlement, of the Rev. J. H. Hollowell, of Bedford Chapel. The proceeding commenced with singing and prayer, the latter offered up by the Rev. Mr. Rose. Then Mr. Smithies said they were met together to encourage the young in the work of total abstinence. It had been found that the drinking customs were not so easy to break as was anticipated thirty years ago. Additional difficulties had been created by the confectioners now dealing in wines as well as refreshments, by which even females were exposed to temptation. While they thanked God for the progress made, they had to admit that there was a growing amount of intemperance in the middle and upper classes. They had to battle not alone with the drink, but the drinking customs. Those customs had to be changed—changed by the boys and girls who were rising up in life. The next speaker, the Rev. Mr. Hollowell, said he was glad to be at a Congregationalist meeting. They ought to support that cause, because they were friends of liberty, and the cause of temperance was that of liberty; he did not see how a people could be free who were drunken. As a body he did not think the Independents had given sufficient attention to the question, but that meeting was a proof that they were being stirred up. People were too much in the habit of looking at crime as it created a sensation, and not as the result of habit. He was glad to be at a young persons' abstinence association, for there was nothing so purifying. He was astonished at seeing so many young people in London who had nothing to do; but if young men wanted to serve God, next to the service of the Church they could not render a nobler service than by devoting themselves to temperance work. Christ gave up much for them; surely they could sacrifice a glass of beer or wine, or brandy-and-water. It was no sacrifice to him. He thanked God he had been led to take the pledge. He begged them to remember that drunkenness was not merely an excess in quantity. People who thought that would always regard teetotalism as fanaticism. Another mistake was the supposition that alcoholic drink produced real strength. He believed that teetotalism was as physiologically as it was morally right, and concluded by remarking that their movement was not entirely for drunkards, but that it was one in which all could join, and do work for the Saviour and Society. Mr. T. Stratten gave an interesting account of the experiences he had as a Sunday School superintendent, and as connected with shipping in the North. The Rev. Mr. Russell then explained the conditions under which the prizes were given, and the winners came forward, as already indicated. The remaining speakers were the Rev. A. Hall, Loyd Harris (of Warwick), and the Rev. Le Bevan. In moving a vote of thanks to the chairman, Mr. Hall made especial reference to his services in connection with the spread of pure and beautifully illustrated literature, and in seconding the motion Mr. Bevan congratulated the audience on the four Dissenting Chapels in the neighbourhood—his own, Mr. Hall's, Mr. Hollowell's, and Bloomsbury, all having as pastors total abstainers. Mr. Young then closed the proceedings, which had been listened to with great interest, and which had been further enlivened by the melodies of the Tottenham-court-road Chapel Band of Hope and the effective singing of Miss Lamb.

One More. — The Roman Catholic *Weekly Register* says :—The Rev. William Hockin, M.A., for the last thirty years rector of St. Endellion, near Wadebridge, in Cornwall, was recently received into the Holy Catholic and Roman Church. As in the instance of the late Mr. Hawker, however, the late Vicar of Morwenstow, Mr. Hockin, the late Rector of St. Endellion, breathed his last only a day or two after he had given in his adhesion to Catholicism."

CHURCH AND STATE ON THE CONTINENT.

The Ecclesiastical Court at Berlin has sentenced Dr. Foerster, the Prince-Bishop of Breslau, to removal from his see. The bishop did not appear, but had presented a written defence on the 30th of September.

A Berlin telegram says the energetic measures which have been taken against the Ultramontanes in the eastern provinces of Prussia culminating in the removal of the Bishop of Breslau, the conviction of the secret delegate for Posen, and the sentence upon the Plusnitz rioters is believed to have crushed the spirit of resistance in that region. The authorities expect very little trouble in future. The case of the Bishop of Münster will next come on before the Ecclesiastical Court, when it is supposed he will be formally removed in the same way as the Bishop of Breslau.

The Address Committee of the Bavarian State Parliament have passed a draught address with a majority of eight to seven. In this address they refer to the new German institutions, complaining that the Bavarian Cabinet are handing over one prerogative of the Crown after the other to the German Empire, which, they say, is far from representing the real interests of all Germans. They hope that the Cabinet, who have done all in their power to influence the elections, will be induced to resign now that the Ultramontanes have secured a majority of one or two in the next House. This address says a Berlin telegram will probably be passed with a majority of one, the minority being Liberals of diametrically opposite opinions, the Ultramontanes representing the lower classes, while the King, Government, Army, Bureaucracy, and the upper classes generally side with the Empire. The proceedings of the Ultramontanes must be entirely ineffectual, even if the relations between Bavaria and the Imperial authorities were not regulated by laws and treaties unaffected by the politics of any Munich Cabinet. As it is, the principal members of the existing Bavarian Cabinet will remain, the storm being sure to result, as usual, in a defeat of the Ultramontanes.

Great displeasure is said to be felt at Berlin at the tenour of the above address.

Under the auspices of the Anti-State Church Party a Bill for the Disestablishment of the Established Church is being drawn up.—*Country Paper.* [This will be news to all our readers. We have not before heard of the proposal.]

The Rev. William Kirkus, formerly of Hackney, is, according to the American correspondent of the *Cambridge Independent Press*, "gaining a great reputation as an Episcopal Clergyman in Philadelphia."

Established Church of Scotland.—It will be remembered that a Parliamentary return, moved for by Mr. McLaren, was issued in March last, giving the stipends of ministers of the Established Church of Scotland for the year ending Whitsunday, 1874. The return was, however, incomplete, and an amended return, also moved for by Mr. McLaren, has just been issued, adding the sums given in the amended return, which is still incomplete, "no return" figuring opposite fourteen parishes—to those formerly given, we have the following totals :—

Teinds	£235,759
Other local sources	23,502
The Exchequer	16,300
Total amount of stipends	£275,561
Communion elements	5,395
Annual value of manses	24,733
Annual value of glebes	24,681
Total annual value of livings from all sources	£330,370

Recent Secessions to Rome.—The *Morning Post* says :—"We fear that the boast which a Roman Catholic divine recently made with regard to secessions to Rome is not altogether without solid foundation. A well-informed correspondent, professing to supply us with facts and figures, provides the following list of recent seceders. It certainly deserves consideration by our rulers, both in Church and State:—The Rev. W. M. Hunnybun, M.A., and the Rev. Verney Cave-Brown-Cave, M.A., both of All Saints', Margaret-street; the Rev. J. R. Madan, M.A., president of the Missionary College, Warminster; the Rev. G. R. Burrows, B.A., of Liverpool; the Rev. Alfred Newdigate, M.A., vicar of Kirk Hallam, Derby; the Rev. Willis Nevins, of Southampton; the Rev. H. J. Pye, rector of Clifton-Campville; the Rev. George B. Yard, M.A. (brother of Canon Yard, just elected Proctor in Convocation); the Rev. John Higgins, B.A., curate to Prebendary Clarke, of Taunton; the Rev. Septimus Andrews, M.A., student of Christ Church and vicar of Market Harborough; the Rev. C. H. Moore, M.A., student of Christ Church; W. M. Adams, B.A., Fellow of New College; Rev. W. C. Robinson, M.A., also Fellow of New College, Oxford; the Rev. F. Down, and F. M. Wyndham, of St. George's East; the Rev. George Akers, of Malling, Kent; the Rev. Gordon Thompson, of Christ Church, Albany-street; C. Moncrieff Smith, of Cheltenham; the Rev. Reginald Tuke, of St. Mary's, Soho; the Rev. M. Tyler, of Oriel College; the Very Rev. Dr. Fortescue (brother-in-law of Archbishop Tait); the Rev. W. Humphrey, of Dundee; the Rev. T. H. Grantham, of Slifod; the Rev. Lord Francis G. G. Osborne, of Elim; and the Rev. R. S. Hawkes, of Morwenstow.

"PSALMS AND HYMNS,"

CONTAINING

ONE THOUSAND HYMNS,

For Private, Social, and Public Worship, carefully and recently selected.

SPECIAL NOTICE.—The New Edition, published at Eightpence, is neatly bound, and is strongly recommended for the use of Sunday Scholars, and other young people attending congregational worship. A new Index of hymns suitable for the young has been added. Specimen copies will be sent by post to Ministers or Superintendents making application to the Secretary.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, Canada, the West Indies, St. Helena, &c.

Upwards of Five Hundred Pounds have been distributed this year by grants to Ministers' Widows.

Applications to participate in the profits must be made to the Trustees before the 31st of March. Address, the Rev. J. T. WIGNER, Tressilian Road, Lewisham High Road, S.E.

OPINIONS OF THE PRESS.

"We have been glad to receive from the publishers a copy of a new edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—Nonconformist.

"This edition (16mo enamelled cloth) is not only published at the wonderfully small price of eightpence, but it has special features to recommend it—we find an 'Index of Hymns appropriate for Young People's Special Services.' We commend the book in strongest terms, and hope that this volume will enable very many more to enjoy the public as well as the private use of this beautiful selection of hymns. We thank the trustees for their enterprising spirit."—The Baptist.

"The arrangement is particularly excellent, and the range of topics extensive. . . . The editors have laboriously collected the best materials for praise-worship which our language yet affords."—Freeman.

This Hymn-book may be had in seven different sizes and every variety of binding at very moderate prices. The Cheapest Edition may be had at EIGHTPENCE. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and CO., Bouverie Street, Fleet Street, London, E.C.

Specimen Copies will be forwarded on receipt of the amount in postage-stamps or P.O. order Prospectuses, with full particulars, sent on application.

Budge Row Chambers, E.C. JOHN TEMPLETON, Secretary.

BANK OF SOUTH AUSTRALIA.

Incorporated by Royal Charter, 1847.

DRAFTS issued upon Adelaide and the principal towns in South Australia. Bills negotiated and collected. Money received on deposit.

For terms, apply at the Offices, No. 54, Old Broad-street, E.C.

WILLIAM PURDY, General Manager.

CO-OPERATIVE CREDIT BANK,

MANSION HOUSE CHAMBERS, 11, QUEEN VICTORIA-STREET, E.C.

First Issue of Capital—£500,000, in subscriptions of One Pound and upwards.

Interest in lieu of dividend, 18 per cent. per annum, paid monthly.

Current accounts opened, and 5 per cent. interest allowed on the Minimum Monthly Balances.

CHEQUE BOOKS SUPPLIED.

The Bank grants Credits and issues Circular Notes for the Continent and America, and transacts every description of sound financial business. Book-keeping in hands of Subscribers, and quarterly balance sheets issued by auditors appointed by them independent of the management.

For particulars apply to R. B. OAKLEY, Manager.

LAW LIFE ASSURANCE SOCIETY,

FLEET STREET, LONDON.

Invested Assets on 31st Dec., 1874	£5,547,084
Income for the past year	512,780
Amount paid on Death to December last	10,228,346
Reversionary Bonus allotted for the five years ended 31st December last	662,104
Aggregate Reversionary Bonus hitherto allotted	5,523,138

Forms of Proposal, &c., will be sent on application to the Office.

PERPETUAL INVESTMENT BUILDING SOCIETY. Incorporated. Established 1851.

16, New Bridge Street, London, E.C.

Deposits received daily at 3 per cent.

Paid-up Shares of £10, £25, £50, and £100 at 4 per cent., payable Half-yearly, and withdrawable at one week's notice.

Advances made upon Houses and Lands, repayable by easy instalments.

Applications for Shares, Loans, or Agencies will receive prompt attention.

JOHN EDWARD TRESIDDER, Secretary.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,

With Immediate Possession and no Rent to pay.—Apply at the Office of the Birkbeck Building Society, 29 and 30, Southampton-buildings, Chancery-lane.

HOW to PURCHASE a PLOT of LAND for FIVE SHILLINGS per MONTH,

With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the Birkbeck Freehold Land Society, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY AT £4 PER CENT. INTEREST.

Apply at the Office of the Birkbeck Bank. All sums under £50 repayable upon demand. Current Accounts opened similar to ordinary Bankers. Cheque-books supplied. English and Foreign Stocks and Shares purchased and sold and Advances made thereon.

Office Hours from 10 till 4; on Mondays from 10 till 9, and on Saturdays from 10 till 2 o'clock.

Pamphlet containing full particulars may be obtained post free on application to

FRANCIS RAVENSCROFT, Manager.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE. Chairman, HENRY ASTE, Esq.—Chief Office, 73 and 74, King William-street, E.C.

ACCIDENTS WILL HAPPEN!!

Provide against the losses that follow by taking a Policy

Against ACCIDENTS of ALL KINDS,

of the

RAILWAY PASSENGERS' ASSURANCE COMPANY,

The oldest and largest Accidental Assurance Company.

Hon. A. Kinnaird, M.P., Chairman.

PAID-UP CAPITAL and RESERVE FUND, £160,000.

ANNUAL INCOME, £180,000.

COMPENSATION PAID, £915,000.

Bonus allowed to Insurers of Five Years' Standing.

Apply to the Clerks at the Railway Stations, the Local Agents, or

64 Cornhill, and 10, Regent-street, London.

WILLIAM J. VIAN, Secretary.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

EDUCATION for YOUNG LADIES, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.

The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

French taught by a resident Parisian Lady.

THE VALE ACADEMY, RAMSGATE.

Principal—Mr. M. JACKSON, assisted by Graduates and other well-qualified Masters.

The Pupils have achieved marked success at the University, Civil Service, and Oxford Local Examinations. They are also efficiently prepared for business.

Terms, which are moderate and inclusive, on application.

NOORTHEY COLLEGIATE SCHOOL, AVENUE, CAMBRIDGE.

SCHOOL REOPENS Oct. 19th.

MILL HILL SCHOOL, MIDDLESEX.

Head Master—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

Vice-Master—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

Assistant Masters—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

H. P. BOWDEN, Esq., B.A., with Second Class Classical Honours of Trin. Coll. Cambridge.

A. ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

Lady Resident—Miss COOKE.

The MICHAELMAS TERM commenced Thursday, September 23rd.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

THE LADIES' HIGH CLASS SCHOOL, MOIRA HOUSE, UPPER ADDISCOMBE, CROYDON, SURREY.

Principals—Mr. and Mrs. CHARLES B. INGHAM and the Misses CONNAH.

The System of Education is based upon approved modern principles, and interest and vitality are the characteristics which continually pervade it.

The instruction in Music is thorough and effective, and unusual interest is attached to its study by the combination of the theory with its practice.

The Principals, having resided for some time abroad, are enabled to give continual supervision to the practical acquirement of the Continental languages.

The house is beautifully and healthily situated on gravelly soil.

It stands on high ground and overlooks the Crystal Palace and the Surrey Hills.

References to well-known Congregational ministers and laymen.

Prospectuses may be had on application.

COLLEGIATE SCHOOL, BELPER.

Principal—W. B. ANTHONY, A.C.P.

This School has again, for the third consecutive year, passed every candidate sent to the Cambridge Local Examination. In the List recently issued, five out of eight are in Honours, and three of the five are distinguished in one or more subjects.

Pupils who enter under ten years of age have the advantage of lower terms, and their early training contributes to a more successful career.

Prospectus, &c., on application to the Principal.

CAVE HOUSE SCHOOL, UXBRIDGE. Established 1820.

Principals—Messrs. HUNT and GAYFER.

Thorough moral and religious training, sound liberal education, and successful preparation for all Public Examinations guaranteed. Fees, Thirty-six Guineas.

TERM commenced Thursday, Sept. 16th.

NEW COLLEGE SCHOOL, ROMSEY, HAMPSHIRE.

Inclusive terms for Parlour Boarders, 50 Guineas per annum.

Principal—Rev. J. SHERRATT.

TETTENHALL COLLEGE, STAFFORDSHIRE.

Head Master—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Priseman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

Second Master—

JAMES SHAW, Esq., B.A., (London), First in the First-class in Classical Honours at both First and Second B.A. Examinations,

ASSISTED BY NINE OTHER MASTERS.

The College enjoys the following Scholarships:—

The Directors' Scholarship	25 Guineas	per annum.
Senior Tettenhall "	30	"
Junior Tettenhall "	25	"

Tenable at the College.

The Shaw Scholarship	£30	per annum.
The Mander "	£30	"

Tenable for three years at the Oxford, Cambridge, or London Universities.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

AUTUMN TERM, from Sept. 21 to Dec. 20.

SMETHWICK HALL LADIES' SCHOOL,

beautifully situated in its own park, three miles from Birmingham. Mrs. and the Rev. J. DIXON, Principals, assisted by resident governesses and visiting masters.

TWO VACANCIES at Michaelmas.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

Established 1851.

Principal—Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.

JOHN CROSSLEY, Esq., M.P., Halifax, Chairman.
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

Committee.

Rev. Robert Bruce, M.A., Huddersfield.	J. Briggs, Esq., J.P., Wakefield
Rev. Bryan Dale, M.A., Halifax.	T. W. Burnley, Esq., Gomersal.
Rev. Chas. Illingworth, York.	George Clay, Esq., Dewsbury.
Rev. J. James, F.S.S., Morley.	James Dodgshun, Esq., Leeds.
Rev. James Rae, B.A., Batley.	Esau Hanson, Esq., Halifax.
Rev. J. R. Wolstenholme, M.A., Wakefield.	H. Sugden, Esq., Brighouse.
	W. H. Lee, Esq., J.P., Wakefield
	Joshua Taylor, Esq., Batley.
	M. Wilks, Esq., Manchester.

The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

Published by W. R. Willcox, at No. 18, Bouverie Street, London; and Printed by B. K. Bunt and Co., Wine Office Court, Fleet Street, London.—Wednesday, October 13, 1875.